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THE ~~Feb~~ 19. 12
CHARACTER¹
OF
A Weaned Christian.
OR

The Evangelical Art of pro-
moting Self-denial.

BEING
An Essay, alluding to the Severities and
Advantages of Infant-Weaning,
both Pleasant and Profitable.

Grounded
On *Psal.* 131. V. 2, 3.



By S. S. M. A. Formerly Fellow of
St. John Bapt. Coll. Oxon, now Minister of
the Gospel in L O N D O N.

*Matth. 18. 3. Verily I say unto you, Except ye
be Converted and become as little Children, ye
shall not enter into the Kingdom of Heaven.*

L O N D O N Printed for Dorman Newman, and are
to be sold at his Shops, at the *Kings-Arms* in the
Poultry, and at the *Ship and Anchor*, on the
Bridg-Foot without the Gate. 1675.



236807



To the Right Honourable

Sir Robert Viner

Knight and Baronet,
Lord Major of the City of
L O N D O N.

Right Hon^{ble}.



Ivine Providence
designing a Spe-
cial Kindness to
this Metropolis,
(for the advancement of Its
Welfare) demonstrated it,
A 2 by

The Epistle

by the impatient longing of
Her Sons for your Lord-
ships Election to the *Pretor-
ian* Chair; in which, You
were lately fixt by the most
Unanimous Acclamations,
and Solemn Joy of all Inge-
nuous Spirits.

They well knew, how
Eminently the God of all
Grace had qualified your
Person for Government o-
ver this Renowned City.

The Obscure Author
(therefore) of this weak
Essay,

Dedictory.

Essay, humbly craves your Pardon for his Presumption in sheltring it under the wing of so Judicious a Patron. But your Honor's Courteous reception, and Equal Encouragement of All the Lovers of Vertue, begets an hope, That this honest Design to win Souls over to Christ, by so despised a Method, as a Perswasive to a Weaned Self-denying Frame; may receive Life and Acceptation from

A 3

the

The Epistle.

the favourable Cast of your eye upon an Argument so unpleasing to the World's Fondlings and Admirers.

Your Vertuous Disposition hath set an Eminent Pattern, of that Weaned Frame herein jejunely discoursed of. For your Christian Humility signalizes your Real Worth; upon which, your political Grandure only *waits*, as the Ornamental Shadowing of some rare Beauty, which
needs

Dedictory.

needs not any Artificial
Commendation.

Your Contempt of the
glittering Imbellishments
of the World, and resolute
Aversion from Its sensual
Blandishments & Delights,
is sufficiently known and
demonstrated.

But I desist from speak-
ing Truth in this kind, be-
cause You have an Humble
opinion of your Self; and I
would not put Your Mo-
desty as much to the *Blush*,

The Epistle

as(I fear)my Weaning discourse will prove an *Appalling* Alarm to persons wholly Devoted to the pursuit of Sensual Enjoyments, and the sordid Humor of Affecting to be flattered.

The Author heartily wishes, that the Heavenly Discipline of Christ's Spirit may allure All Men to the love of Evangelical Self-denyal. This would Promote and Secure their Best Everlasting Interest, by

Dedictory.

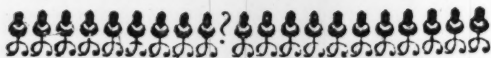
a vigorous pursuit of the
Real State of Blessedness;
In which, that your Lord-
ships Person may be pre-
served and establisht, is the
fervent Prayer of him, who
Dutifully remains,

Your Honors humble, and

Deeply obliged Servant,

S. S.

To



T O T H E
Christian Reader.

Such is Nature's tender Care for the Universe, that those Births prove of the most Benign Influence to the Babe, whose Parent expires in Travel. Thus, Divine Providence Delights to display his Power and Goodness where envious Death most Conflicts, as Contriving to exert It's deepest Sting. May the Conception and Edition of this Weak Essay obtain the Blessing of the Spirit of the Holy Jesus: Then, That Paroxysm of pain which seized on the Author in Preaching on part of this Argument (and possibly begat a fainter reception of it) will be overruled to an Advantage, in the lively and deep

To the Reader.

deep Imprinting on the Heart, what at first with some Roughness beat upon the Ear. The Author cannot but apprehend, how unacceptable Weaning-Counsel is to persons addicted to Sensuality; especially, when conjoynd with Covetousness, which is a Testy Vice, as almost Universally grown in Fashion. Yet the Father of Spirits is able so to Discipline, and Change the Hearts of voluptuous Epicures, and the Worlds Votaries, that even Such shall be Reconciled to a Good Opinion of, and Imbrace the Seemingly-bitter Severities of a Weaned State.

This was the chief Encouragement in exposing this Essay, (though of uncomely and unpolisht Features) unto Publick view. Otherwise, as a wounded dispirited Deer bleeds to Death in some Shrub; so, this Discourse of Spiritual Weaning, had been stifled under the Shroud of a faint-hearted Obscurity, rather than have adventured to Lisp out such unwelcome Advice to the Worlds Fendlings and admiring Paramours.

May

To the Reader.

May the Blessing of Heaven assist every Inspector of this Essay, in applying, and improving of the Rules herein contained, for the Acquiring and promoting of an Evangelical Self-denying Frame. Thus, being daily Conversant and skilful in this Mystery, your hearts will be Abstracted from listning to the Worlds alluring-Charms and Estranged from pursuing Its vexatious Vanities.

The Vanity and wantonness of our hearts, which sunk into a Sensual Life by Apostacy from the Cheifest Good, infused a Poisonous Tincture and bewitching Charm into the External Creation, which was Innocent and safe to Converse with, by its Primitive Institution: Yet by serious Reflection on the impatient Absurd longings of our humor some Curiosity, we might rectify, and set boundaries to their Exorbitancies.

Thus David poured out the Waters of Bethlehem before the Lord, with as great an Abhorrency, as He had before exprest an Homicidial Rashness, in jeoparding the
Lives

To the Reader

Lives of those three mighty Men, by breaking thorow the Host of the Philistins to obtain it. If we would not buy our Pleasures with the danger or destruction of our Souls, let us argue it coolely, and in sober sadness with our hearts, when our Lusts grow Rampant. Let us say as David, Are not these the Price of Bloud? It is certain they will prove such: Either of Christ's Blood, to expiate our voluptuous Surfeits, or of our Own, to expose us to destruction; if we Continue to gratifie our Flesh-pleasing Sensuality against all Rules of Sobriety, and the dictates of Right Reason, which should bridle and subdue them.

How do most Men impose a Cheat upon their Souls, while they Symbolically only seek and expect Heaven, being Customarily buried with their Faces upward; yet while they live, they are not ashamed to lye brutishly grovelling with their Affections on the Earth! Mynes which are hid under ground, tempt their thoughts, and commit a Rape upon their Souls, when the
ever-

To the Reader.

everlasting Joys of Heaven, (because unseen) are despised by them; Thus the unrighteous Mammon is Worshipt as a Deity! Yet the very natural form of Minerals which grow (as Sennertus reports) in the shape of Serpents and of Hairs, might forewarn them of those mischievous temptations, which Poison and Suffocate all Generous dispositions Godward.

But weaned Christians foresee, and dread a destructive snare even in those enticing Objects, which Worldlings insbrine in their hearts; so far are Saints from paying any Homage (but rather an Holy Scorn) toward whatever defiles and corrupts the Conscience, or dispirits and divides the Heart from the Fountain of pure Celestial Joy.

Let us therefore, as we would demonstrate our selves to be Divinely Born from Above, not lift up our hearts to Vanity, but to the Lords Statutes by a sworn Allegiance. Let us not suffer Earthly-mindedness to grow in Fashion, when the most durable Comforts in the World pass away as a Fashion.

Be

To the Reader.

Be weaned and estranged from the Antick Customs, Corrupt Examples, and Sensual Enjoyments of the degenerate World.

So shall you Divinely Caress your Souls, by training them up under the Severities of an Holy Discipline.

You shall not by any Hurry-Cane of Temptation from without, or exorbitant Passions from within, be shaken from the Center of true Rest, by delusion in your Comforts, or Impatiency in your sufferings. You shall possess & secure your Souls, as to the Excellency of their Divine Constitution, in the quick, and clear Sentiment of Celestial Joys, by a regular Conception of the Real Worth of whatever is suggested to their Fancy. You shall become Impregnable in sincere resolutions, to maintain a Heavenly Conversation, and shall obtain an Heroick Fortitude under all your Tryals. You shall Exercise a Rational Dominion over all Bruitish Passions, which destroy all true Tranquillity of mind, and Joy in the Holy Ghost. Thus promoting a Weaned Frame,
you

To the Reader.

you shall be prepared and made meet to be received with a triumphant Festivity into the Serene and Glorious Bosome of the blessed Jesus, who is the perfect Archetype of Self-denial, and the Universal-Diffusive-Center of true Felicity. To which State, that you may arrive, is the unfeigned desire of Him, who counts it his Duty and Priviledg to be, and remain,

Your Christian Friend,
and Monitor in the Lord

S. S.

E R R A T A.

Pag. 9. l. 8. f. command r. commend. P. 116. l. 22. f. crum r. Crumbe. P. 131. l. 27. f. become Saints, r. Saints become. P. 132. l. 29. f. Eannot r. Cannot. P. 137. l. 18. f. Chocie r. Choise. P. 138. l. 11. f. Caudidates r. Candidates. P. 143. l. 7. f. not so, r. not so much. There are some other small Errata's, which the Author desires the Reader to mend with his Pen.



Pfal. 131. V. 2, 3.

*Surely I have behaved and quieted my
self as a Child that is weaned of his Mother,
my Soul is even as a weaned Child.*

*Let Israel hope in the Lord, from hence-
forth and for ever.*



These words are *David's* Apolo-
getical Appeal to God, the
Searcher of all Hearts, to con-
fute and wipe off that malici-
ous slander, that he was an
underminer of *Saul's* Regal
Authority; and an ambitious Projector to
snatch the Crown from his Head.

Now said he, what Plots can a weaned Child
contrive in its Head? I do not busie my self
in Mysteries of State, nor deal in the profound
Politicks of the World.

Lord I Appeal to thy allsearching Eye, who
knowest all secrets whatsoever, that my Heart

B

is

is not haughty, nor mine Eyes lofty. *These*, in the casting of them, speak out much of the frame of the Soul; They are the Heraldry of the Mind: By the eyes we express and dart forth Pride, Malice, and Lust.

Sobriety, a modest look, without Heart-Humility, is Hypocrisie; and Lowliness of Heart without a modest Deportment, is but a rude Profession.

In the Words are two General Parts.

1. *David's* Protestation, under the Form of an Oath; thus some read the Words; *If I have, or, as I have behaved my self as a weaned-Child, then* or in so doing, let the Lord vindicate my Integrity from false Aspersions. So let the Lord deal by me, as I have in uprightness suppressed all Proud Aspiring Imaginations and Designs.

Obs. We should be on good and sure Grounds in all those Appeals and Protestations which we make of our Hearts in the Frame and Working of them as in the sight of God, who is the Heart-searcher, and Avenger of all Hypocrisie.

Obs. 2. *David's* Soul was first weaned by the Discipline of God's Spirit, before he could behave himself as a weaned Child in the several afflictive occurrences of his Life.

Grace must first be implanted in the Heart, to quiet and subdue its mutinous Passions, and
inor-

inordinate affections, before the outward Conversation can be rectified.

The Lord can take no delight in the proud Heart of a froward Sinner.

Yet a Saint may without Presumption plead thus: Lord, *own* me for thy Child, for I am one of thy Weanlings, therefore come and take delight in thine own Work.

David appeals to God, concerning his self-denying-frame, as an evident Sign and Seal of his Approbation and Promotion.

Obs. Before the Lord bestow great enjoyments of the Creature upon his Servants, he prepares *them* by a weaned Frame of Heart, (so as) to be indifferent about Worldly things.

My Soul.] *David* was a strong Man in Christ, not a Babe, who thus profess himself as a weaned Child.

Obs. It requires not only Truth of Grace, but much growth and proficiency in it, to resign up the Heart to the severities of Mortification, and constant Discipline of Self-denial.

Obs. *David* says not my Soul is only meek and humble as a *Child*, but submissive, as a *weaned* Child, to every Divine Dispensation, though never so harsh and bitter; yea he rises higher, Professing himself to be *even* as a weaned Child in *all* and *every* Respect.

The Rule of God's Word and Command is a stricter Pattern of self-denial than any Earthly

Type of weaning. No weanling from the Breast should outstrip a Saint in point of Mortification toward sinful sensual Delights, or Creature-enjoyments.

Again, *David* compares himself to a Child which is Passively weaned, not which weans *it self*; Weaning is not any pleasant Act of the Childs own seeking or effecting.

Obs. Mortification of sinful unruly Passions and inordinate affections, is a Soul-renewed-state, bitter and declined by us at first, we are merely Patients under this Holy violence, and Soul-saving severity; we are unwilling and *unable* to effect in it our selves.

Again, *David* compares himself to a Child weaned of his *Mother*, not by some mercenary Nurse, who being *servile* in the task proves often as froward and teasty as the Child.

Obs. Saints should submit to the difficulty of a weaned Frame with a quiet Heart, because the Lord designs it out of Wisdom, and carrieth it on with great tenderness and Compassion.

The weaned Child is not forgotten, much less forsaken, or cast off. Weaning is an Act and State of necessity and deep affection, rather than of neglect or disesteem.

Hereby it grows up into a more solid knowledge of, and more affectionate acquaintance with the Parent.

Should

Should Children always lie soaking at the Breast, they would not grow so strong nor spritely to perform service to their Parents, they would not be apt to take down more solid Food.

Saints may be froward at present, because they understand not the advantages of this piti-ful severity; yet afterwards they shall know and comply with the Lord's Design in weaning them.

Thus *Christ* informed *Peter*, that there was a Mystery in his condescension to wash the Disciples Feet, the better to induce *Peter's* compliance with it. Thus *David* produces his experience, and makes assurance thereof, to the whole Spiritual Seed of *Israel*; that the Lord means no harm but much Spiritual advantage to his Children, though he express much severity in weaning them.

Obs. Saints ought to quicken one anothers Graces and Comforts, by holding forth their mutual examples and experiences.

As if *David* had said, upon the whole matter thus: Lord, hereby I gathered or inferred an Evidence, that thou wouldest advance me to the Throne, and undertake the Protection, Care and Conduct of me, because I have behaved my self as a Weaned Child. I kept my Spirit low and humble; I did not affect nor hunt after great things for my self; I was very indif-

ferent as to the outward enjoyments of the World. Thou hast heapt them on me *without* my seeking. Thou didst prepare me to enjoy with an humble thankful Heart, those accommodations which I could have been content to have been cut short of.

Lord, thou knowest how I have carried towards thee as a weaned Child. Thou also hast acted towards me as a tender indulgent Parent, giving me what I could have born the denial of. Therefore by my Example let *Israel* hope in the Lord, even when he is snatcht from the Breasts of worldly enjoyments. O! let Saints learn to live more dependently upon the Lords immediate Providence, who thus rewards the self-denial of his weaned Children.

This is the scope and intended meaning of the Words.

The main Doctrine which I shall prosecute is this.

Doct. Every Christian should labour to get and maintain the Frame and Carriage of a weaned Child.

In prosperity to sit loose from Worldly comforts and enjoyments. In Adversity to quiet and compose their spirit under all the saddest, severest Dispensations which the Lord inflicts.

Or, 'tis the Duty, Character, and Disposition of every real Saint, by Faith and Self-denial, to quiet their spirits under the nearest and deepest Tryals.

By

By Faith we must live on Christ's Alſufficiency in greateſt ſtraits. By Self-denial we muſt live to Chriſt by maintaining an equal indifferency of Spirit either to retain or reſign our Comfortable enjoyments as the ſupream Lord *ſhall diſpoſe of them.*

It becomes not that Maſculine Heroical Grace of Faith, to produce every petty ſervice as a Demonſtration of its Ingenuity.

Abrahams Tryal, was no cheap Act of Religion, when he was called to the foot of God, to leave his native Country, and become a Pilgrim in the Land of Promise.

Yet in weaning him from his Beloved *Iſaac*, ſo as to require him to offer him up for a Sacrifice; *This* toucht ſeverely upon the very Bowels of Natural Affection, yea, it ſeemed to offer violence to his Faith, and the very veracity of that Divine Promise, that in *Iſaac* ſhould all Nations be called and bleſſed.

O the height, length, depth, and breadth of this Tryal ! None could lawfully impoſe ſuch a Command but God, nor could any ſo quickly and fully have Answered it but an *Abraham*, whence he deſerved the Title of the Father of the Faithful.

He ſtood not demurring, much leſs murmured at the Command, but thus he expreſt the Innocency and weaned ſelf-denyal of his Heart.

What is it, O Lord, that thou callest for ? is it my only begotten Son *Isaac*, the Staff of my old Age ? I love him dearly, but thee transcendently ; therefore he shall be no Corrivall. I obtained him by believing, and I shall not lose him by obeying.

Though I be a Father, thou art God ; and what I owe to my Child, must alway be checkt and limited by what I owe to thee.

My Natural affection *must and shall* give place to my Spiritual special Duty.

Though I kill him, thou canst quicken him ; Though I may part with my Son, yet I can never lose my *Isaac*. For thy Promise is sure for evermore, that in *Isaac* shall my Seed be called.

Thus *Abraham* reconcil'd by a weaned Frame the seeming contradiction of the Command to the immutability of the Promise, and chose rather to be held Guilty of Murther, by the verdict of sense and carnal reason, than to be taxt of mental Idolatry, in an over-sond Affection to his *Isaac*.

He let God alone to perform his Word, while himself kept an eye upon his Duty.

Do you go and imitate the Father of the Faithful. I mean not in the same specifical attempt, for it was only a Command by way of Tryal, imposed by the lawful stamp of Divine Authority. No such Revelation is now to be expected

expected; yet the general and implicate equity of it binds all and every Christian, that we should alway retain a fixt weaned Frame, to mortifie all inordinate Creature-Love; and readily to resign up our nearest and dearest enjoyments, when the Supream Lord shall impose the Tryal.

So shall you justifie the Truth, and command the strength of your Faith, as *Abraham* did his by Self-denial, and obtain the Title of a real Friend of God.

Such are content that the Will of the Lord should be served *upon* them as well as done *by* them, or the promises fulfilled *for* them.

Now for fuller explication of the Nature of this weaned Frame, I shall shew,

1. Wherein it doth consist.
2. How Natural and Spiritual weaning agree and differ.
3. The Reasons, why we should thus quiet our Spirits as weaned Children.
4. I shall produce some discoveries of a counterfeit weaning, which passes for real and genuine.
5. I shall lay down the true Character or description of a weaned Saint.
6. Some Motives or Arguments to perswade to a weaned Frame.
7. and Lastly, I shall lay in some Principles or Rules, whereby we may get and maintain such
an

an *Evangelical* Self-denying disposition.

For the First.

1. It is the Judicious Elective Frame of every Regenerate person, whereby he doth with a supernatural Patience silence the mutinous murmuring Passions of his Soul under the saddest methods which Divine Wisdom makes use of, to estrange and mortifie his fond inordinate Love to every *Lawful*, much more sinful enjoyment.

Or, it is such a State in Grace, not in Nature, whereby the Heart is wrought not only to a patient submission, but a cheerful complacential rejoycing in whatever the Lord requires or dispenses for the Tryal of its Love and sincere Obedience, both Active and Passive.

Or, it is a choice Christian Frame, received from our Union and Communion with Christ, and the anointing of his Spirit, whereby we renounce our Carnal Wisdom, our froward perverse Will, and all inordinacy of fond overvaluing, and affecting of Creature-enjoyments.

Thus we resign all we are and have, to the Sovereign, Wise, and Holy disposal of the Lord.

Hereby we testify the sincerity, strength, and perseverance of our Love, as preferring the Lord alone to our delight before any Competitor whatsoever.

Natural and Spiritual weaning, agree in these Respects.

1. A weaned Child is very humble. It hath no proud Heart, attested by any scornful look or peevish Carriage. They express no boasting Language to the disdain of others.

So a Saint is weaned from an overfond conceit of his own Worth and Excellency. Vain Man would be wise, he would pass for such in the Opinion of himself and others.

But the power of Renewing Grace lays him level with the Dust. Before he walkt in a vain show, strutting and applauding himself in the tinkling of his own imaginary excellencies, yet by Converting Grace, the, Top-Gallant of his self-deifying Pride is laid prostrate at the foot of Christ, in admiring only the Riches of free Grace, and the imputed *Righteousness* of a Saviour.

2. Weanlings express more of Contentation than of Content or discontent.

All frowardness of Spirit flows from Pride. But you may deal with a weaned Child as you please. Turn it upside down, strip it of its Ornaments, it submits, it doth not revile nor spurn.

So a weaned Saint complies with, yea reverences, welcomes and imbraces every change and turn of Providence. He expostulates not with the Supream Lord and absolute Potter, who hath

hath an uncontrouled Dominion over his Person, State, and Condition in the World.

Thus *Aaron* repined not to strip himself of his Priestly Robes, and invest *Eleazar* with them, though it were solemnized with his own immediate dissolution. His ambition was subdued, and his affections mortified to the Pride of Life.

Thus *Moses* dyed at the Mouth of the Lord, at the Word of his Command, being satisfied only with a Prospect of *Canaan*, as the reward of his Faithful tedious conduct of that mutinous People even to the Borders of the pleasant Land.

Therefore the Lord kist his soul out of his Body, (as the *Rabbins* speak:) He put more signal honour on him, in translating him to the superlative effusions of his choicest Love; because he so readily went up to the Mount and dyed.

How was *David* weaned to a wonderment, as if he were at a point whether he died in pursuit of his Rebellious *Absalom*, or returned in Triumph as a Conquerer, 2 Sam. 15. 25, 26. If I shall find favour, &c.

Thus *Hezekiah* said, Good is the Word and Work of the Lord, though *Isaiah* threatned that his Kingly dignity should be ecclipsed in the future Captivity of his Nation, and that the
Babyloni-

Babylonians should possess all his Treasures, which had been the occasion of his Pride.

3. A weaned Child may bemoan its loss of its wonted delight, in applying to the Brest, those pleasant Conduits of Nature, yet at last it yields to the Mothers Act with silence and a quiet Frame.

So Saints do not expect to be alway indulged in their Childish will and Appetite; only here is the difference: A Saint out of a judicious consideration, chearfully submits, in preferring a weaned State before the highest injoyments of the Creature. He chooses for his happiness to behold the Face of God in Righteousness, and is satisfied with the Image of Christ upon his Soul.

Even in his first Conversion, he hath a high estimation of Christ and the things of Eternity, yet because the Scale is but a little turned by a few grains of Faith and Love, he doth not so readily draw off his Affections from the enchanting Objects of this present Life.

But having attained to a more Masculine State in Christianity, he espies at last, a Soul-satisfying fulness even in a weaned Frame it self.

Thus *Paul* being filled with the Spirit, had the comprehension of all happiness furnisht out unto him, from the Treasury of Christ's allsufficiency; this weaned him to contentment with any thing or nothing of the Creature, so that
he

he could glory in all Distresses, and truly aver, that he needed not any Gift from the World; for said he, I am full, I abound, I have all. His Bonds were as Bridal Ornaments, and his very nakedness and stock of sufferings were preferred before the Wardrobe and Treasuries of all the Kings of *Judah*.

4. A weaned Child repines not, though it exchange Brest-Milk, which is pleasant, ealie of digestion, for harsher and meaner Food; Because it is not wise enough to provide for it self, therefore of necessity it lives at the finding and disposal of the Parent.

So a Saint submits his Will to the Wisdom of Divine Providence, to order and guide his affections and affairs, to over-rule and controul his inordinate Appetite. He knows that among the variety of Estates in the World, he might mistake Henbane for wholesome Food, a Stone for Bread-Corn, &c.

He is afraid when his Desires grow *Feaverish* and voracious, lest he should suck Vanity and vexation of Spirit from Worldly Peace, Plenty, and Prosperity.

Therefore he counts it safest to refer himself to Divine Wisdom, who only knows what nourishment he can best digest, what State of Life he can best manage and improve.

By self-Abasement he puts no confidence in his own Wit or Strength. He wholly depends on

on the Lord's care and Favour. He lives by Faith upon the Promise, and is content with his allotted Portion in the World. He counts himself unworthy of the least of mercies ; yea, to be quickned up to his Duty by the Rod of God. His Will and desires are circumscribed & limited by the Wisdom and Sovereignty of the Lord. He can rejoyce when reduced to a state of emptiness and abasement.

He doth not prescribe to the Lord, how he shall dispose of him in his Person and Relations, Comforts or Tryals. But is suitably moulded by a ready and chearful compliance, to be cast into any form or Condition of Life Divine Providence shall see fit. This doth prove our humble and weaned Frame to be sincere : for the change of our Condition, and the external Garb of our Profession doth not promote the real Work of Mortification.

The settled Disease of Pride and inordinacy of Affection to the Creature, must be carried off by sound Repentance, Faith in the Purgation of Christ's Blood ; by a Sympathetical Conformity to his Death and Resurrection, in a Conquest over our selves, and the irregularities of our hearts, as well as by a profest contemptuous renouncing of all alluring lying Vanities.

5. The weaned Child is not in so great danger to be overlaid.

Thus

Thus the World in its distrustful *Cares* and distracting *Fears*, is a strange ponderous *Incubus* or Night-Hag, which over-rides and presses its Paramors unto death.

Sensual Lusts, a Load of Worldly Contrivances to be Rich and Great, yea, pleasing hopes, and Sensual Joys, those very Comforts and Delights which promise as Foster-Parents, to batten us by their flatteries, these, even these betray us, by stifling the Seed-Royal of Gracious Dispositions and Affections in the Soul.

But a weaned mortified Christian, can vigorously cast off those pressures of Temptation, the suffocating foul humors of Lustling, which like an *Incubus* shorten and obstruct the free breathings of the Spirit of Grace and supplication: He can strongly cry out, Abba, Father, succor me by thy preventing assisting-Grace, that I may not be overlaid, nor prest to Death by secular Cares, Comforts, or Delights.

6. It's a very difficult task to wean off a Child from hankring after the Brest.

So 'tis very tedious and painful to corrupt Flesh and Blood, which remains in part unsubdued in the best of Saints, to have so great a change made in their unruly Appetite, that what before they loved, now they hate, & *contra*.

This is demonstrated,

1. Because our sensual Hearts make great resistance to this Renovation in the Spirit. It's as death

Death to a Carnal heart, because 'tis no other than the dissolution of the Carnal-State of a Sinner.

Some are sooner weaned off with the very Nod and Beck of God. But others, must be fiercely dealt withal, as *Paul*.

As the Voice of a *Thunder-clap* makes the Hinds to Calve and cast forth their young, because they have very narrow passages in Nature:

So Sinners are *averse* from Spiritual weaning, therefore usually, the *Spirit of Bondage* ushers it in, by some *Black Rod*, or *Apparitor* which makes the very *shadow of Death* to sit on our Eye-lids, before our proud Spirits will be tamed and brought to hand, by the shaking of an ordinary Rod over us.

Some the Lord weans by the soft gentle whifpers of his Spirit, convincing them of the vanity and emptiness of the whole Creation.

Thus the Lords Word stood for a Law with *Levi*, who knew neither Father nor Mother, so as to dispense the *Divine* Law with Carnal-fondness, and partiality of affection.

The powerful Charms of Divine Love, and the Spiritual appearances of the Lord in the Lustre and Glory of his Alfsufficiency and infinite Perfections, prevail with some to fall off not only from the lank and Crude Breast of the Creature, but from the fairest and plumpest of their Enjoyments.

C

Yet

Yet neither frowns nor smiles, neither Blows nor Charms of Love, can prevail with some soaking sensualists to quit the allurements of Lust and the World.

Jeshurun, who carried the Title of Uprightness in their very Name, could not be weaned from the Garlick and Flesh-pots of *Egypt*, but keckt at *Manna*, at Angels Food; yea, snarled at God himself, because their Dog-like Appetite was not indulged with Quails.

They could not be made fond of their great Redeemer, nor, did they cleave to him, though he broacht the Rock to satisfie them as with Streams of Honey; rather they waxed Fat and kickt, by how much the more they were pampered and indulged.

2. The difficulty of Spiritual weaning farther appears, from the frequent pains and strange methods, which the Lord himself takes to *imbitter* the Creature, using very sharp afflictions to draw off our fond affections from an Idolatrous doting on the World.

A strange dulness or rather perverseness possesses us, that we must be lasht into our own Happiness, and beaten into an ingenuous Liberty from the vassalage of our Lusts.

Lots Wife, though she were fired out of *Sodom*, yet left her heart behind, for she lookt back, she lookt and lookt again, till she became stiff and stupid as a stone.

Thus

Thus *Agrippina* said of *Nero*, *Occidat modo Imperet.* Sinners care not if they be damned, so they may not be damnified in their Worldly Interest.

They will adventure an Eternal Excision or cutting off from the priviledges of Eternal Life, which is worse, than a bare Circumcision in the forest loss of their Temporalities, before they will cleave to God himself rather than the *Dinah* of this enchanting World. They will part with their Religion, rather than not enjoy their Wealth and Honour without hazard or disturbance.

Thus we Adore the Creature, and thereby force the Lord to put on the disguise of an Enemy, to fright us into a weaned Frame.

The Candle of Prosperity must be put out, yea, the whole Heaven over us must mourn in Sackcloth; the Lord must desert us, and leave us to the amazement of a wounded Conscience, before we will desist from nestling in the Bosome of that Creature which we Idolize.

Again, Satan and the World, when we seem to be weaned, renew their acquaintance, and insinuate their allurements afresh, to reduce us to their imbraces. Thus the Child hardly cleaves to the Parent, when the Nurse studies and strives to regain the Childs fondness by presenting and tempting it with Toys and Rattles.

But every Soul which would thorowly be weaned, must resolve in the Lord's Strength, not to listen to Satan's or the World's inticing Charms.

Reply, Go Satan, offer these petty Vanities to Children and Fools, who know not what the worth of Christ, or of an immortal Soul amount unto. I am better disciplined in the severities of a Holy and Heavenly profession, I am not so fondly in love with Vanity, as to purchase it with the torment of a wounded Conscience, by betraying of my Loyalty and the Chastity of my Soul to Christ.

It is just matter of wonder, with what sinful Reverence, sordid and absurd Zeal, Popish Novices swear subjection to the perverting Rules of some superstitious Founder.

One, devoted to the Commands of his Superintendent, went barefoot three Miles thrice in the same day, to fetch Water to pour out on a dry stick.

Yet let the Spirit of Jesus attempt to bring us out of Love with Worldly Vanities, and the customs of phantastick sinners, how do we cry out of this Compassionate Discipline, as of an intolerable severity.

What pinching Fetters are Christ's Righteous Laws, to the tender delicate Lusts of sensual Worldlings.

Let

Let such consider, how dangerous it is, not to comply with the Lord's weaning Methods.

For as an angry Nurse throws the froward weanling out of her Arms to the Bed's Feet: so the Lord will in tossings, toss such as a Ball, into a large and far Country, where the severity of an Enemy shall insult over them, to break their proud Spirits, *Isa.* 22. 15. to 28.

7. Though weaning be a work of difficulty, yet it must be carried thorow, because 'tis a State very necessary and not indifferent.

Those Children who suck long, are not so Witty nor so vigorous and active, but more dull comparatively, and effeminate, because they have been made such fondlings.

The Apostle possibly alludes to the inconveniences of remaining too long in the State of Babeship in Christianity, *Heb.* 5. 12, 13, 14.

As if he had said, so great is your Spiritual sloth and dulness, in not understanding the Mysteries of the Gospel, that you have need be set to learn the very Principles of the Christian Institution.

But the weaned Christian can discover the Mystery of Iniquity; the grand cheats of Satan and the World. His faculties and affections have a Divine Gust, or experimental apprehension of what is suitable to the State of a New Creature.

Such can cry out, Poyson in the Cup, when a temptation to sin, though never so sweetly spiced, is amicably presented to them.

2. You cannot, unless you have a weaned Spirit, be in the least capacity of closing with Christ by Faith.

Till we be estranged from Creature-Dependencies, we will not stoop to Glean after Christ in the Field of his Righteousness, nor lie at his Feet as *Ruth* at *Boaz's*, by an humble Self-denial. Such need not fear, that their Love to Christ shall be despised; for he will do all that they shall require, when he observes that they have quitted all Corrivals and are heart-sick in affection toward himself, by the solid preference of his Favour, before all the delights and Courtship of the whole Creation.

Thus the Lord's *Marah's*, his Children, whom he weans in the bitterness of their Spirit, shall become his *Naamies*, his fair Ones, or Spouses of Delight: yet first they must be desolate in themselves, that they may learn to cleave to the Lord as the Center of their trust and satisfaction. This is the very Law of their Espousals unto Christ.

3. There is an absolute necessity of this weaned State, otherwise the Spirit of the World, Satan, and Lust, will rule in your hearts and hold you under their Vassalage. How will every petty temptation worry out your formal & faint resistance?

resistance? Nay, you will never strike stroke out of the base treachery of your sensual-hearts. Your Mouths will rather water after forbidden Fruit, you will tempt the Tempter to tempt you; and cast your selves as a Prey into the Jaws of this devouring Lyon.

How should the Apostacy of such who have surfeited on their Lusts, to a loathing of all Religion, season our hearts with a Holy-Fear, not to disdain or oppose this Self-denying Frame!

O do not trust to the Eminency of your present profession, but make God the Guide and Guardian of your hearts. Get them thoroughly weaned from the Love of Lusts and the World; otherwise you will be exposed to an open renouncing of the Faith of Christ.

Voetius in his Disputes of *Atheism*, relates of one *Vaninus*, who was a sad instance in this respect. He wrote a Book entituled the *Amphitheater of Divine Providence*, to prove that there is a God; yet afterwards he Apostatiz'd into a meer speculative dogmatizing Atheist, and was burned at *Paris* for it. Thus the fairest formalists, make the subtlest Seducers, the fiercest Persecutors, and most desperate Atheists. This appeared in the said *Vaninus*, who being advised at his Execution, to ask God, the King, and his Judges Pardon; *thus* replied, I need not ask Pardon of God, for I do not believe there is any, nor of the King, for I have broken none of his

Laws; nor of my Judges, for were there a Hell, I would send them *all* thither.

Thus the unclean Spirit re-entred, to take up a *surer* Station, without any fear of disturbance, or a future dispossession.

Such will be the End of all *Masquarading* Professors, who only make a *Mock-show* of Religion.

To such the impartial Judg will (*one day*) say as *Isaac*, not out of any dimness of sight but *exactness* of search, Come near thou *Proud* Pharisee, thou peevish Hypocritical Worldling, who didst question or quarrel at my Providence, but never distrustest thine *own* heart or ways; Let me feel the Pulse of thy Soul, how it *beats* and works toward me in Love and self-denial.

What sayst thou! Art thou a Weanling of Christ's, or a Nursling and Fondling of Satans?

How sad will it *then* be, to be estranged from the *Bosom* of the Lord for ever, because such would not be divorced from the *Breasts* of Lusts and the World!

Even *Children* retain in their fancy the bitter severities used for their alienation from the Brest.

Let soaking Worldlings look on their tractable example, and be ashamed of their *own* greedy snatching at Worldly prosperity, though it poyson the Vital briskness of the Soul in not affecting

fecting an heavenly Conversation.

The second General Head.

How Natural and Spiritual Weaning differ.

1. Some Children never live to be weaned : but every New-Born Babe in Christ, is actually weaned so as to deny it self, in the Renunciation of Worldly Lusts and its confidence in its own Righteousness.

A general *slight* Conviction of the Creatures Vanity, will not prove sufficient to wean us from all Priding in our own conceited Worth and the Opinion of self-sufficiency.

Nothing can supply the *necessity* and Divine *Usefulness* of Faith or Regenerating Grace, in working us to a weaned Frame.

For a meer form of Godliness spends it self in airy speculations ; and in boasting of a conceited Conquest over Lusts and the World.

But a Holy Frame of Heart, is the Life of Christ himself, dwelling and acting in every New-Born Christian, in whom it hath a secret Vertue, to accomplish a wonderful Conquest in weaning of the heart.

The power of Godliness begets Divine Fear, this *Contracts* the heart toward the Creature, and unites or enlarges it to God in Christ.

Now a Holy *Oneness* of Spirit fortifies the affections, as the Rays of the Sun contracted
into

into one point of the Burning-Glass, inflames the nearest Object. So a longing desire after Communion with the Lord, consumes the Combustible matter of all temptations, which damp our Spiritual Joy, and oppress the Activity of our Obedience. Godliness draws *In*, and binds fast the heart to delight in the Lord, abstractly, for his own Divine and infinite perfections.

It brings with it, an ingenuous freedom of spirit, to serve the Lord with chearfulness, as his Redeemed and peculiar Ones.

Godliness, sets glorious priviledges and high hopes before a Saint ; these animate to do and suffer much for God. Evangelical Promises applied by Faith, have a purifying vertue in them, whereby they estrange us from inordinacy of affection toward the Grandure of the World.

Yea, Godliness gathers *strength*, by *Conflicting* with difficulties, thereby approving the Souls Integrity and Chastity unto the Lord.

2. *Diffewence.*] Weaning is a State, *Proper and Peculiar* unto Infancy and Childhood.

But every Aged Father in Christ, stands more and more in need of *Spiritual* weaning ; because being arrived to any *pitch* in Grace, they *let fall* their Watch and Christian-Circumspection : they grow more self-Confident, and the World more ineroaches on them.

Their

Their Love is usually more ardent, and fearful to offend *at first* : yea, they are more *Cautious* and *Curious*, of what they take into their Bosome, lest they should transgress the Divine Law of *Gratitude* in their Espousals unto Christ.

Even *David*, the Man after God's Heart, prays in the sense of his *imperfect* weanedness; *Incline my heart unto thy Testimonies*, and not to the wanderings of Concupiscence. *Turn away mine Eyes from beholding Vanity*, Ps. 119. 36, 37.

Nature it self aims at perfection in Generation, and the Growth of all Creatures. Why should not the *New-Creature* much more, by a *Divine Instinct*, pursue the highest attainments in the Mysteries of a weaned State ?

Paul was so advanced and improved *this way*, that he professeth, that he acted the *Man's* part in his Christian high-Calling, and had put away all Childish Dispositions, Opinions, and Practices. I Cor. 13. 11.

His πολιτευμα, or City-Life and Trade was dayly in Heaven; *thither* he was rapt up in his Spiritual Thoughts, Aims, Affections, and Designs. Yea, he strove to attain to the very Resurrection of the Dead.

Consider, that Eminent Saints have been often foyled at the Exercise of *that very* Grace wherein they have been most *expert*, for want of

of a watchful and progressive weaned Frame of Heart.

Even *Abraham* the Father and Pattern of the Faithful, how *Childishly* is he afraid of losing his Life in *Abimelech's* Country ! He advised his Wife to Guard her Beauty and Chastity with the Artifice of a notorious Lye, for which a *Heathen* King reproved her.

David, out of Unbelief, feigned himself Mad before *Achish*. He staggered in his Profession, when he beheld the Prosperity of the wicked. This shewed, that though he preferred the Divine Law before thousands of Gold and Silver, yet, he was not so thorowly weaned from admiring and doting on Worldly grandure.

Hezekiah, who mourned as a Dove under the Sentence of Death, yet, as soon as recovered, had his Heart lifted up with Pride.

Jehosaphat, who made a Reformation to the terror of his Enemies, yet joyns in Affinity with *Ahab* : for which, being reproved and punished, yet he afterwards complies with *Abaziah*, who did very wickedly.

Job, who was Poor and Patient to a Proverb, had his repining Complaints, and Curses the day of his Birth.

Nor was *Jonah* tamed in the Belly of the Whale: how doth he rage upon the withering of his Gourd, as if he did well to be angry to the very death.

Elijah,

Elijah, who undauntedly encountred with four hundred of *Baals* Prophets, yet shrinks in his Courage at the Blast of *Jezebels* threatening, to take off his head, and prays for death, as the refuge of his Cowardize.

By *these* strange sudden Ague-fits, we may learn, not to confide in the best Constitution of *habitual* Grace, but to exercise a holy jealousy of the *variation* of a weaned Frame, when the Souls Pulse is in *the* best and *most* *eaven* temper of a heavenly disposition.

3. *Difference.*] Some Children in a *Fright* or sudden fit of the *Frets* forsake the Brest.

But spiritual weaning, is a *voluntary* Alienation of the heart, from the Love of sin and the World, to place it upon God, in a universal Conformity to *his* Will.

When the World proves *Coy*, *Curst* and unkind, then we can *Curse* its Treachery. As froward Children, we *bite* the Nipple, when it doth not so freely spin out to us a Stream of prosperity suitable to our greedy expectation.

We *keck* and *sputter* at Earthly delights, when we are griped with wind *in* our Bowels, that is to say, when tormented with the Convictions of our own folly, and disappointment in Lust-ing after Vanity.

Thus, while Divine Providence *besmears* the World's Paps with Soot, and cries out, do not touch them as you love your Life, we shrink
back

back : but let the World *smile* again upon us, and put Honey on its Breasts ; then the very Image of Death, and the Devil sitting on the blackest Temptation, or the most imbittered affliction, cannot deter us, but we more fondly reingratiate with the Occasions of our Ruine.

Worldlings by fits, are strangely estranged from their own inclinations : Pleasures become *insipid* to their brutish sensuality, yet the Fever of Concupiscence is no-whit abated, but only intermitted by some check of Providence.

For let a pleasing Temptation start up, immediately like *Asahel*, they become as swift as a Wild *Roe* in the pursuit of Vanity.

Whatsoever sensual Object comes *next* in their way, they hug and imbrace it, although the Lord threaten to strike them dead upon the Place, and they be blasted with the Teats of this Inchantress in their very Mouth. *Pharaoh* seemed as weaned from oppression, as those innocent Children cast into the River *Nilus*. How self-abasing was he in *appearance*, for the abuse of his power; *The Lord is Righteous, but I and my people are wicked!* Yet this exclamation, was only in a fit of *transient* Passion, for he soon stifled the Convictions of his *parboyled* Conscience, and returned to a more violent *persecution* of *Israel* than before.

Those

Those Hypocritical *Reformadoes* in the 10th of *Judges*, pawned all the hopes of their pardon and deliverance upon the constant abjuration of their Idols: without *Demur*, they put away the strange Gods; yet at *Chap. 13. v. 1.* they added, to commit iniquity in the sight of the Lord, because in a *fright* only they had promised future Loyalty.

Saul lift up his Voice and wept, he condemned himself, and justified *David*; yea, engaged his honour, not to hurt him, yet this *smooth* Language, was only to decoy *David* unawares into his Net of Cruelty. It was a *Crocodile whining*, rather than a real weaning, and estrangement from his malice.

Felix was sick of the *Staggers*, he trembled, his *Drusilla* grew *fulsome*, and *Temperance* was this Epicures best Physick, while *Paul* thundered out Judgment to come. Yet, this true *Alarm* begat a false weaning. For *Pauls* denunciation of the *universal* Assizes, to be holden in the Conflagration of the World, proved only, as the *dying* flash of a few loose Corns of Powder, in a *false* presentment, so far were *Pauls* threats from doing any Execution on *Felix's* Lusts.

You perceive by these *Instances*, that there is no trusting to a short *weaning pang* of Conscience, which leaves the *gastred*, but not repenting sinner to pine away, and dye in his Iniquity.

Many

Many *escape* the *pollutions* of the World, by the restraint of Consternation, or a *slight* touch of Conviction on their Spirits, who yet do not abhor them from their own free choice.

Apostates, who like filthy *Dogs*, take down their Vomit again, have the Stomacks heat *more fortified* thereby, to digest it as pleasant Food.

Sick Birds, after they have cast their Feathers become more *bearty*. Scum not clearly taken off boyls in the deeper.

The fanning Blasts of Divine Truths, *where* they are *dispirited* in their authority which doth not thorowly subdue the heart, more *inrage* than allay the Calenture of Lusts.

After Professors have *despised* Divine Principles, sinning against Conviction, they soon of meer *Scepticks*, become *Nullifidians*; fixing themselves in the *Scorners* Chair, which is to commence to the *height* of wickedness.

It's very dangerous (*you see*) not to be thorowly weaned, and mortified to Lust and the World.

For a *Slight* disgust of sensual Charms, alarms the whole Conclave of Hell, to intangle Formalists, and *falshearted* Reformadoes in deeper Bondage.

Now, Satan, like the Father-in-Law of *that* *Levit* who in a *faint* Complement took his farewell, courts the sinner to stay longer in *Caressing* his Soul on sensual delights; till all
good

good Resolutions of returning home to God, vanish and die away.

Thus he flatters sinners in their slight Con-
victions.

What mean you my *Fondlings*, to change your minds? Will you break up good-Fellowship, with your Lusts, after you have found the sweetness of them, flowing out to the *height* of your desires? Eat and be merry; Drink away sorrow for your sinful Surfeits, Banish all Care about your Eternal Welfare. The assurance of Eternal Life, is but a Lusty strong *Fancy*; *this* you may exercise at the last Gasp, and the best of Saints can pretend no higher.

The very *effeminate* purpose of Repentance gives a Stab to all the Mirth of sinners.

How bitter is the very *mention* of it, as Death it self. And *know*, that I am fond of no sort of sinners, but only of such whose presumption and prodigious wickedness drives away the fear of a wounded Conscience.

Tush! 'Tis but the *faint Eccho* of a Scriptural threatening, which will die away of it self, (to be sure it will) if you stupify your Souls, and Careless them with sensual pleasures, in the gratification of your Lusts.

What sinners! will ye break away from the Worlds *soft* imbraces, and prove Changelings in the profest Mystery of *Iniquity*, to take up the *severities* of a mortified Conversation? If there

be any day of *account* for all your Vanities and Excesses ; yet you have time enough before you to be Penfive ; the Judg of Mankind is not yet upon his Circuit, nor stands he yet before the door of your hearts, as ready to depart ; that thereupon a Psalm of *Mercy* should be denied you, as shut up under *final* impenitency and unbelief. *Thus* Satan, the World, and sinners *own* sensual Hearts, betray them to their Eternal Ruine.

But the Baits of Riches, Honours, and Pleasures, become *Fewel* to Lusts, rather than satisfie a humorfome Curiosity.

They become an *Itch* to the Pride of Life, which we *please* our selves to spread by rubbing. They are not *Restringent* to our dropfical Intemperance of Covetousness, nor any *allay* to the Tympany of an ambitious Pride.

Covetous Wretches, who undermine *others*, are like the blind Mole, which spends its strength and Life in casting up Hillocks of *purser* Dust ; yet, *neither* are made to discern their *own* Misery, till the stroke of Death Irrecoverably seize upon them.

4. *Difference.*] The Parent estranges the Child from the Brest, out of *self-ends* ; To avoid the *toyl* of suckling, or to take more liberty and Pleasure.

But the *Lord* weans every *New-Born* Christian, for his *proper* advantage only, to make him

a farther partaker of his Holiness. *Heb.* 12. 9, 10.

The Child is froward, because it knows not the *Intention* of the Mother : But a Saint chearfully submits, (*as Peter at last, to have his Feet washt by Christ*) because he is assured, that in *Faithfulness* the Lord corrects him, for his instruction in the Mysteries of the Christian Institution.

O how *Justly*, yet, with a *pitiful* severity, doth the Lord wean us, to *win us* over to himself ! Would any one, *think* of his Creator, or make any serious provision for the Life to *Come*, if the Breasts of the World were not *imbittered*, by the disappointment of Carnal self-seeking designs ? To suffer a sinner, to draw *hard and long* from a Lust, is no *real* indulgence, but an occasion of the sinners *surfeiting* and Induration. *Ephraim is joyned to Idols, let him alone.* His sin shall become his punishment. As *that* Pope said in sprinkling his *supposed* holy-water ; *He who will be deceived, let him be deceived ;* So, *Sensualists* suck Poyson, and their own Eternal Ruine, out of those *harmless* Creatures, which to weaned Saints are sanctified, sublimated, and made truly comfortable.

Our folly will be inexcusable, if after all *Experiments* of the Worlds Grand Cheats, we shall contribute any Longer, to our own vexation, and self-wounding.

Why should we clog our affections, these Dove-like Wings of the Soul, with Mire and Dirt; which should by Meditation, lodge in the Bosom of God; *there* to Cares us with pure Soul-satisfying Pleasures to all Eternity? Why do we pant after the dust of the Earth, which is the *Serpents* Curse? Why do we in a restless Agony, thirst after such *empty* Joys which end with a dulness, and damp upon our Spirits?

2. *Difference.*] The weaned Child *pines* and grows weak, when taken from the Breast too soon, but the *earlier* we forsake Sin and the World, the better we thrive in our Spiritual *Stock* and *Stature*.

We obtain greater Vigor of Love and Zeal for God; we become more Spiritual in our whole Conversation; we experiment an increase of sweet Communion with the Father of our Spirits.

Enoch, being weaned *early* from the corrupt examples of *His* Generation, walked with God hand in hand as a great Favourite.

He soon grew a great *Proficient* in Grace, therefore he commenced in Glory, by a skip over the heads of the *rest* of the Patriarchs.

He lived *only* three hundred sixty five years, as many as there are *days* in a year; as if the perfection of *Time*, as well as of *Holiness* were accomplisht in Him. Therefore, he was snatcht
up

up to Heaven, as being *early* ripe for it; and lest the World should offer Violence to so flourishing a Plant of Paradise.

Weaned hearts, whose Love keeps pace with Self-denial, are *less* projecting for the World, and most *Officious* to advance Christs Interest.

Satans *Fondlings*, must lie at Ease, and are rockt fast asleep in the Cradle of sinful sloth and security, lest they should cry out of his Cruel Bondage.

A prosperous Estate proves very uneasy; it pinnions all the Faculties of the Soul, and makes them unwieldy, that they cannot act vigorously, nor chearfully in a Course of Righteousness. Yet a weaned Saint mounts his head and heart above the Skies, while his Feet stand upon the Earth; as a Sea of Glafs mixed with Fire.

He who fears the Lord, shall dwell *at ease*, as the Psalmist speaks, or lodge in the Bosom of Divine Goodness, where he may stretch out his affections in meditation upon the Immenfity of Gods perfections, to a full and Infinite Satisfaction.

Thus, we save the Lord the Labour of acting terrible Tragedies upon us.

Yet commonly, we are *Active* in increasing our own miseries, when we become *one Spirit*, with the defiling Vanities of the World.

As *Rangeing-Deer*, if we prove Outlawries to Christ's Discipline, and will not be weaned from such Temptations which *dispirit* us in his service ; we expose our selves to become the *Mark* of every Judgment, and to be made a Prey to Satan.

Nor doth this weaned Frame fit us only to expedite all Christian Duties, but it *Steels* us with Resolution, and Fortitude in suffering for the Name and Testimony of Jesus.

Worldlings dread the very *mention* of the Cross, much less are they *Conformed* unto it.

But every weaned Saint, is a *Cross-Bearer*, the greatest Tryals, Difficulties, and Severities of Mortification, are *Food* to strengthen the Faith of such, yea, they are *Trophies* of their Self-denial.

Paul, being weaned, knew what it was to be *emptied*, even while he abounded. To be *abased* in Honour, to be *as sorrowing*, yet alway rejoycing ; in distress, yet not in *despair* ; *as Poor*, yet making many Rich ; *as* having nothing, yet possessing all things : Yea, he protested that he delighted to die dayly, to the Vigor of his Lusts, and the Allurements of the World.

Herein, Christ's Weanlings differ from Satans Sucklings or Hypocrites, who pretend only to be weaned ; that the former have better
tempered

tempered Eyes, to behold inticing Objects unto sin, and yet their Mouths not water.

Abraham might look on the Flames of *Sodom* which Indulgence was forbade to *Lot*, lest that Prospect should make an Impression of Lust on his heart toward his pleasant accommodations left behind. This was actually verified in his Wife. Though she were fired thence, yet she left her Heart behind, therefore she lookt back with some regret, she lookt and lookt again *so long*, till she became as stiff and stupid as a Stone.

The Nazarites might drink Wine, after they had in strictness fulfilled their Vow; *which was* not so much as to chew the husk of a dry Grape.

So, *Weaned* Christians may more safely be permitted, as *Gideons* hardy Souldiers, to lap at the accommodations of the World, because they will not indulge themselves in an effeminate sensuality.

They will not bow down on their Faces, to inebriate themselves with Carnal Pleasures.

They will not neglect their expeditious March toward their heavenly Citadel and Country; nor damp their Zeal and Courage against their Spiritual Enemies. Though they be hardly confined, and straitned in their Provisions, yet they will not mutiny against their Generals allowance, to snatch at better enjoyments in the World.

If they be straitly beleagur'd with long afflictions; yet will they not tamely and treacherously deliver up the Garrison of their Integrity. They rather will fall out upon Satan and the World; yea, they will maintain an inward Conflict with the Lusts of their own Hearts, till they have subdued *proud* Ambition, *sordid* Covetousness and voluptuous Sensuality.

A weaned Frame of Spirit, will inure Christians, to *digest* strong and heavy afflictions, without repining.

Though they will yield with a tender, melting Disposition, to the rebukes of Christ's Discipline; yet they are unmalleable and undaunted in Grapling with most cruel Sufferings for the honour of Christ and Interest of Religion.

Suckling Children are very *fearful*, and will start aside at every noise. Worldlings, whose Hearts are not weaned, will prove like *Reuben* unstable as Water, in a Religious course; they cannot excel in heroical strains of Faith.

Even a Flint may be broken on a soft Cushion. So, the most Masculine Zeal and Courage may faint and be blunted in its Edge, by the tenderness and delicacy of the Flesh.

They say, the Loadstone loses its attractive Vertue, if it be rubb'd with Garlick: So, the excellencies of Christ cannot win our Love and constancy, if our hearts be infected and besotted

sotted with a tincture of Earthly-mindedness. Nay, the Love of Riches, and a Life of Carnal ease or pleasure, will tempt a *Covetous Judas* to betray Christ, and an effeminate *Demas* to forsake him.

Where the Nest is *well-Feathered*, Men usually become *Night-bird* Professors. In this respect, *Nicodemus* morally verified the report of *Ælian*, that those Fishes which have bright Golden Scales, are most timorous to be taken.

But weaned *Nazarites*, are resolved to fulfil their Vow of separation from the World, and Dedication to the Lord, whatsoever sufferings it expose them to.

Yet will they not boast, when they keep closest to their Communion with God thorow Christ.

To prevent Pride in a Self-Righteousness, and the strictest Discipline of it; the *Nazarites* were enjoined to cut off their Hair, when they had fulfilled their Vow, though it were the Ornament and Badg of their Profession.

They were commanded to burn it under the Peace-Offering; to signifie, that there can be no *true* quiet to the Conscience, but only in applying Christ's compleat Righteousness and Obedience, which is imputed to expiate the filth of our imperfect Services and Sufferings.

Weaned

Weaned Saints are estranged from themselves, *so as* not to Pride it in their Spiritual attainments, nor in their Conquests over Sin, Satan, and the World.

If Self-Arrogance be not mortified, *this alone* will undermine our Integrity, and defeat us of the Glory of the greatest Conquest.

Thus one *Eleazar* is storied, by unwariness to be prest to death, under the Weight of *that very* Elephant, which he slew with his own hand.

Christ will not give away the honour of his assisting Grace, to the most Victorious Champion among the noble Army of Martyrs.

These must be weaned from self-applause and wash their Robes in the Bloud of the Lamb ; otherwise, Pride will stain the innocency of their Sufferings. Self-denial is required, even in the midst of their Triumphant Solemnities ; when they display their Banners on the Walls of the Celestial *Jerusalem*, and are installed with Christ upon their Thrones of Glory.

Thus the *Magnetick* force of the Lords infinite Excellencies, become the *attractive* Center of all the powers and affections of their Souls.

But *Satans Magick*, *Inchants* the hearts of Worldlings, by causing them to cleave to a proud Self-Arrogance, under their dissembled Mortification, as if it were a truly *thorow* weaned Frame.

The first sort of such deluded Hypocrites are, Hermits, Anchorets and Monks, who please and Pride themselves in admiring their own Excellencies and Paracelsian speculations.

These fly as high as Seraphims, in their Crazy Fancies ; while they Perch on their own Moral Righteousness, which at best, when Idolized as a meritorious claim for Heaven, is only refined Iniquity.

These rail at the honours and pleasures of a Court, and yet are not weaned by humility, nor a genuine contempt of the World.

Thus Diogenes scornfully trampled on Platon's perfumed Bed, with a greater Pride than Plato himself enjoyed it.

This is to declaim against the World's Vanity with a greater Vanity, yea, the duplicated deep-dyed Iniquity of Hypocrisy.

This is the only true generosity of Mind, as an effect of Weanedness, to despise the vain pomp of humane Greatness, while we enjoy it, in a Float, and not upon the ebbing Stream of Poverty, Disgrace, or Discontent at the Cross disappointment of our high-projecting Hopes.

Therefore, Charles the fifth, being tired with the Weight of Government, the Cares of a Royal Court, and the various fickle humors of the Vulgar, was not truly devout, nor weaned from the splendor of the Empire, though he renounc't it, and withdrew into a solitary Cell.

Let

Let not Hermits boast of their Mortification, because they retire into places desolate, and full of Solitude.

This is to be innocent by *Necessity*, rather than by a genuine resolute *choice*.

To be secured from the World, as a Common Pest-House, by a *faint-hearted* Recess, rather than to be fortified against the contagious Seeds of wickedness, by the sound, vigorous *Constitution*, and watchful *Disposition* of a virtuous mind.

Therefore to make a Man capable of the benefit of a solitary Life, he must eradicate every Lust, in the predominant Love of it; otherwise he will not only lose the advantage of his *hoped-for* Innocency, but will soon become a *Tempter*, and *Tormentor* also unto himself.

Such, out of a fullen humor, while they pretend to Weanedness and Devotion, rob humane Society of the benefit of a Communicative Life, because they cannot (as a Blazing Comet) draw a long Tail of Ostentation after them, to the wonderment and amusing of all Spectators.

They seldom suspect, that the Monster of *proud* Self-Love, is bred and maintained by such pretended Self-denial.

They conceit, they are Self-Sole, and All-sufficient to supply and furnish themselves with all helps of Vertue in a Wilderness; and thereupon

upon are *envious* of being examples of it unto others.

2. Another sort of persons *pretendedly* weaned from the Love of the World are such, who are *Popish mendicants*, who *vow* Poverty where Divine Providence neither requires nor inflicts it. These *proudly* afflict themselves.

They involve themselves in want, by a *sordid* kind of humility, or Self-abasement, and then boast of their Counterfeit self-denial. They sinck themselves into *voluntary* Distresses, and then censure and reproach *All*, who do not by their *Mad* examples quit and abjure their Lawful Comforts and Possessions.

Yet, *this* is but an Hypocritical device, to palliate their Covetousness. It is but a *topical* and false Cure of their Concupiscence.

It is *so slender* a Remedy to resist and expel the Contagious Seeds of Lust, that a black patch applied to the Face, may as probably recover a Consumptive person out of his Hectick, when 'tis *commenced* into a burning-Fever.

It is *alike* irrational, to fancy that the *lankness* of their Estates is an Indication, that their hearts are as humble as their Purse is empty. For they remain as Covetous and Ravenous, after those Accommodations which they *want*, as the Rich are swoln with Pride in their *Excesses*.

For,

For, Covetousness is to be measured by the *Inordinacy* of Mens desires, *discontent* at their present Station and Condition; and *envy* at others Worldly Grandure, rather than by a bare valuation of ones self, by a *perverted* fancy, according to the outward *vastness* of the Estate.

Such, are not truly weaned from the pursuit of the Worlds gilded Vanities, who, though extreamly poor, yet are *as deeply proud* of their Cynical contempt of Riches, yea, are secretly discontented with their low station and short allowance in sensual and terrene enjoyments.

Thus their *superstitiously*-contracted Poverty, allays not the burning Fever of Concupiscence while it *bespots* the Soul, and *blisters* the tongue, in a secret murmuring at God's Dispensations, as if they were *too* severe, unequal, or unjust.

Is not this for the Clay to make a proud insurrection against the Universal Potter, and Governour of the World?

Another sort of persons *pretendedly* weaned from the World, are such, who in discontent at disappointments in their affairs, cast aside their Trades, and then, like the Hedge-hog, wrap up themselves in the *soft Down* of a sensual voluptuous Life, and please themselves, that they are mortified, because of their voluntary

Lazy

Lazy retirement, from the Tumult (as they call it) of Worldly business. *These* turn out the Bristles of a venomous reproachful Tongue, to censure all, who do not cast off their Lawful Calling and Employment, that they may more *freely* converse with God and their own Hearts.

What a Vain and Hypocritical pretence is *this*, to nurse up Idleness, and fill the World with a swarm of Beggars!

These seeming Zealots, make the Tables of the Divine Law to *Clash*; while they make their Heavenly and Civil Calling to be *Inconsistent*; whereas, the Heavenly supports the Earthly, and *this*, sets a *whet* upon the other; so far is it from being any impediment, if subordinated and rightly managed. Serious, sincere Souls, are weaned *In*, and *not from* their Civil Stations and Employments, be they never so *mean*, and full of Cares or Difficulties.

To leave off any Civil Calling *because low* and mean, is to rebel against the Sovereign and wise disposal of God, the only Governour of the Universe. It is to *renounce His* Charge, and *that* Station in which He hath set a Man, *to his own dishonour*, as well as discomfort in the blasting of his new Projects and Designs.

Such should not disdain the lowest Sphere of Employment, in Imitation of the blessed Angels.

These

These Heavenly Courtiers are not sullen, because their Creator hath Assigned them to come down upon the Earth, and become Ministring Spirits, for the relief of the Saints necessities.

They are content to be weaned for a season from an immediate beholding the Face of the King of Glory, and condescend to wait upon poor frail Mortals.

Their Rare example should Tutor us in self-denial, to resign up our Wills to the Sovereign Disposal of the Lord and not to quarrel his Providential Assignment of our Lot and Portion or Station in the World.

We must not grow sullen because our Creator sets Laws and boundaries to our exorbitant Desires, in a wise though unequal distribution of his Favours.

Whosoever therefore, shall out of discontent, or under a *pretence* of Zeal in Religion, cast away his Civil Calling, is a Hypocrite, rather than a genuine weanling unto Christ.

The Lord never Condemned *publickness* of Spirit, which seeks the good of human Society, but only the *pragmaticalness* of a private Spirit, which seeks its own Advantage, out of a sweat of Covetousness, rather than of Lawful Industry.

This is to be truly weaned to the World, to discharge our Earthly Calling faithfully, and chearfully

cheerfully, yet not to *overcharge* our selves with excessive Cares, like a Gun, Rammed and Loaden so full, that it must needs recoil and fly in pieces.

The Lord will one day produce *Abraham*, *Lot*, and *David*; persons very active in their Generation, and full of weighty business; yet these were weaned Saints, who set *Him* a-part for their Portion and *time* apart for Communion with Him.

Christianity doth not uncloath us of Humanity, it doth not *eradicate* natural desires, but only transplant, purge, defecate and Sanctify them, by setting them on their right Objects, in a due manner and measure, to a right end. Grace doth not *cancel*, but order, and guide the true lawful use of the Creature, and of a civil Calling.

This is the Character of a Saint *truly* weaned from the Love of the World, who lawfully pursues his Trade, and Commerce in it.

He will be no wiser than the Rule of the Word allows him to be; no happier, nor Richer than the Lord will make him.

He can *cross* the Corruptions and politick disguises of the places and times he lives in.

He is not *intbralled* to common Hopes and Fears, to such sensual enjoyments and delights which Worldly Men are carried down the Stream withal. He exercises Sincerity in all the

Common ordinary Actions of his Life, and therefore is alike acceptable to the Lord *in these*, as in works properly Religious, in which God himself is the more immediate Object.

He Eyes in his Civil Calling, the Institution of God, the Conduct of his Word, and pleads the Promises in Prayer for his encouragement in difficult Attempts; yea, for discretion to order his Civil Affairs, as becomes a *Man* and a *Christian*.

Yet he is diligent, not slothful in business, but fervent in Spirit, serving not his Worldly Interest, but the Lord; *that is*, he waits on the Providence of God, in the use of Lawful Means, committing the success to Divine Benediction.

He will not lean to his own natural Sagacity, or prudential management of his Affairs. He quiets his Passions under all disappointments. He seeks a sanctified improvement of all Losses and Crosses. If he prosper he ascribes his success to Gods Fatherly Care, Wisdom and Love; he improves it to his Glory, in the promoting of his Christian *Religious* Course. Thus the Lord is the *Alpha* and *Omega* of a weaned Saints Being, and Acting in the World.

4. Another sort of persons, *pretendedly* weaned from the World, are such, who *stint* their desires in the pursuit of an Estate; who propound

to themselves, that they will keep the World upon the Chase, and turmoil hard in it, till they have Feathered their Nest, arrived to such a degree of Honour or Wealth, and then they will surcease and commendably give way to youngsters, who may grow up in their Lot of Trade.

Are such weaned in good earnest, and not rather surprized with the spice of secret *Atheism*? would they otherwise be such doting *Projectors* for their Worldly Interest?

Is it in their *own* power, to be the *Carvers* of their own Prosperity, while they thus strenuously *lay* and contrive the Scheme of it?

Cannot the Lords *Countermining* Providence *change* the scene and scotch the Wheels of all humane industry, in defeating and blasting of such *antedated* hopes, purposes, and projects?

What ridiculous folly is this to walk in a vain show, to strut our selves in a false scene of *imaginary* Happiness, while we resolve to heap up Riches, and know not who shall gather them!

Is not *this* like some silly Bird, with great toyl (every day) to bring *now* a stick and *then* a straw, now a little Moss and then a few Feathers, to build our Nest (as we conceit among the Stars) and then to promise our selves that we shall snug therein, warm and secure from any hand of violence; yet on a sudden, either

by death, we and our Nest come tumbling down together?

Or, how soon may we and our young ones be driven out of the possession of what we have laboured for, with toil and anxiety of Spirit; and yet neither *we nor they* shall dare to peep or move the Wing, to make any sign of the least resistance, or discontent? *Isa.* 10. 14. Some *think* themselves weaned, because they Grasp not the whole World in their aspiring thoughts; though (as *Gebazi*) they anxiously project and design how to purchase by their stinted Talents Olive-yards and Vine-yards, that they may promote a sensual and voluptuous Life.

To *such* (I affirm) that this Imagination is but a reserved, and more *modest* Cheat of Covetousness, which falsely promises to sit down contented, and *at Ease*; when the Estate shall amount to a Mans present wish or desire.

For no Man hath hitherto been contented with *that* Estate and Condition, in which his own choice planted him, meerly upon this *mistake* that it should fully satistie him.

For the most prosperous Estate, is like the fullest Sea, Stormy, Raging, Unquiet and Unsafe.

Yea, we admire what is out of our Reach and Possession; yet *loath* the same fancied gilded felicities, when they come under our Tryal and Enjoyment.

For,

For Worldly-minded persons, being sick with *false* Opinions of the *worth* of sublunary Objects, with *foolish* hopes to derive *happiness* from them with impotent, impatient, restless desires after the *grasping* them, and *fond* designs to heap up Vanity upon Vanity, *confirm* rather, than shake off their disease of mind.

This makes them complain of their *present* State, when-as *that* they would exchange it for, would not *mend* the matter, but possibly may prove more uneasy and uncomfortable; because *such* carry their disease rooted in themselves.

What a *Cheat* do such put on themselves, who fancy, that being Rich or Potent to *such* a degree, they shall take up in a Station of Contentment.

For our luxuriant desires will not be bounded, they will still fly out and get the *Start* of our enjoyments.

So that, if we arrive at a higher State, we do not *lose*, but only *change* our Cares, and *try* all variety of Conditions, rather than rest pleased with *any*.

Thus, we may as well sit down content where we *are*, as where we *hope* to be.

For *that* which is our Happiness, and can only terminate our desires, must be more *Divine* than our selves. Otherwise, it cannot perfect, satisfy, nor make us happy.

Indeed we cannot be made miserable, but only by the consent of our own deluding Hopes, or wild, wanton, foolish Fancies.

These they are, which *over-rate* Worldly Conveniences, while we prophanely degrade our Heaven-born Souls for very Vanity : For *this*, we part with our Freedom, true Tranquillity, and Generosity of Spirit; yet finding our selves to be *gulled* by these *erratick* Fires, we too late complain, that they have exhausted the *Divine Vigour of our Souls*, and *misled us into the miry Bogs of sensual and destructive Pleasures*.

Nay, did we enjoy the Creature *purely and perfectly*, to our own desires ; yet, the longer we enjoy any thing, the more *insipid* or distasteful doth it prove : we sooner suck *Wind*, than Satisfaction from the Worlds delusive Breasts.

Nay, we are not able to bear the constant fallies, and *extension* of our affections, on the most delightful Object in our own Possession. Our *Familiar* Converse with it, and *reiterated* enjoyment of it, *tires* out our Appetite, and *deceives* our Hopes of Satisfaction. The very quintessence of Pleasure without any *Intermission*, proves an *Oppression* to our Spirits.

Nay, suppose we were sure to obtain and grasp what we eagerly desire, *and much more* ; yet, consider, that some Children with a *flush* of Milk on a sudden, have been quackled and strangled.

So, the *flowing* in of the Worlds prosperity, hath proved the Death of the Soul *Godward*, and stifled all real desires, after the Life and Power of Religion. However, we are prone to be Rockt fast asleep, in the Devils Cradle of security, where we lie batt'ning and playing with the Paps of sensual abundance, till Afflictions or Death awaken us. Then the deluded, neglected Soul finds it self hungerstarved, *nothing* having been caress't, but it's fancy.

As a Dream when one awakes, so O Lord, thou wilt despise their Image, Ps. 73. 20.

The Representation which a Dream makes, seems very brisk, lively, and pleasant; yet when we *reflect* upon it, with our waking thoughts we find it confused, and impertinent to our eternal Happiness, because nothing remains, but the fiction of a Dream, the shadow of a shadow,

Thus, that most *stately* Representation of their Prosperity; by which, they conceit an Hope to be had in everlasting remembrance, proves at most, but as a fond, foolish Puppet-Play.

5. Another sort of persons *pretendedly* weaned from the World, and the sensual pleasures of it, are such who impose superstitious and unreasonable Severities *upon* themselves, to palliate the secret Abominations of their Souls.

This cannot be lasting and effectual to Cure the Paroxysms of inward Lustings, because 'tis

a Severity not of *Divine* prescription, and therefore not under any Promise of success.

For, as the Weapons of a Christians *Warfare*, so the methods of his *meaning* should not be Carnak. Such may as well hope to run at Tilt, and defeat Satan with a Spear of Bulrushes.

If you run a young skittish Horse up a *steep* Hill to break his Mettal, you may sooner make him broken-winded and unserviceable, than expect *thus* to tame him.

The Body is the Souls Ass, which will no longer be able to carry it, than you allow it fitting Fodder.

There is an honour, a due and just Debt to Nature, in the *harmless* Constitution of it.

Though we are not Debtors to the Flesh to Pamper it, lest it should Cast its Rider; yet we must supply it with necessary Recruits.

This is far from making Provision for the Flesh, to fulfil the Lusts thereof.

The Apostle *Paul*, who beat down his Body, who gave it Club-Law, the Black and Blew Eye, that it might not cast an Amorous wanton Glance, to court sensual Vanities; yet, knew how to observe a fit moderation in it.

He *Censures* all monastick, self-imposed Severities, which spare not the Body, as a Device of Satan, to *destroy it* rather than to bring it in subjection to the Spirit,

Christ

Christ himself would not have New Wine put into Old Bottles; To signifie that immoderate Fastings, Humicubations, Pilgrimages and all *extraordinary* Sufferings, or Tamings of the Flesh, are not suitable to *young* Converts, newly weaned; lest they deter them from a chearful imbracing the Christian Institution, and a constant Progress in Religion.

Pride usually springs up from the Root of such bitterness against the *harmless* support of Nature: Popish Severities *fatten* Lusts, while they starve the Body; and while Men thus *threaten* to stub up their inordinate desires, they water their Root the more, by a secret compliance with them.

This *Irregular* Zeal, blazes like *Moses* Bush, in a *threatning* of Mens Lusts; yet there is no heat of a just Revenge which may quite consume them.

Sinners deceive and more *pollute* their Souls by false Counterfeit, un-Scriptural Arts, and Rules of weaning.

6. Another sort of Sinners not *really* weaned are *such*, who being twitcht and bitten with the Worm of Conscience, have a false Appetite raised towards the Bread of Life.

Thus the *Capernaits* cryed out in a transient Passion, Lord! evermore give us of this Bread.

And

And *Marcella* in the Croud of Christ's Auditors, brake out into this extaticall Applause, Blest is the Womb which bare thee!

Such are not weaned from the Love of their Lusts, who commend the Preacher, that they may be excused from being commanded by that Doctrine, which he presses upon them for Obedience unto Christ.

Others have too gross and carnal a conceit of Spiritual Ordinances, who think these appointed to allay the sharp bitings of an inflamed ulcerated Conscience, while they sin presumptuously.

By immoderate Belchings and stretching of their Appetite after Worldly, flatulent, crude Joys, they eject and Vomit up the good juice of the Word, and other Ordinances, which should nourish their Souls to Eternal Life.

But if they do not puke and keck at the wholsom Food of Divine Truth; yet there remains a *Lipothymia* or general faintness and failure of true affection, which chills all endeavours after a Heavenly Conversation, by too great Evacuations of that Spiritual nourishment, which before was taken down.

Hence the solid parts of Christianity are dissipated and melt away; so that the means of Grace which should allay their hunger toward the World, become unprofitable. This proves fatal, because sinners easily deceive themselves with

with this Distemper, as if it were a genuine hunger toward the Ordinances.

The Word Preacht may raise strains of great Joy in the hearing; yet, the heart not be renewed, nor subdued to Christ's weaning Discipline. Sucking Children, have their smiles at their own pretty Fancies; yet are not able to act their Reason, in any reflection upon the Vanity and Deception of those Imaginations. Phrentick sinners may Cant it in Religious Notions, which is but a false conception of Spiritual Joy; because it is only a transient passion raised from the briskness of the animal Spirits, which fly up into the head, yet ineffeble afterwards the Executive faculties of the Soul, because they have no tendency to produce a stricter course of Life.

Culinary fire may scorch more than Elementary; yet this, by a more Vital kindly heat, best conserves health, and ripens Fruits.

So, violent sudden passions in sinners, may transport them beyond the ordinary rank of Christians, in some extraordinary services, and sufferings; yet such seeming Zealots are so far from being weaned by self-denial, that they were never sensible of the proper and real dispositions, which introduce the form of a New-Creature in Christ.

7. Another sort in the contrary extreme, are the *Devils* weanlings. I mean such, who *pretend*

tend to be Comprehensors in the *Christian* State, and to have arrived at *perfection* in Holiness.

These are really possess'd with' a Dumb and Deaf Spirit; they neither pray for Pardon of sin, nor attend on any Gospel-Ministry, because out of Pride, Curiosity, Fancy, and Self-Conceit, they presume they have Graspt the perfection of Divine Wisdom as a Monopoly to themselves.

How are such deluded, being sensual, and not having the Spirit of Christ, whom they *pretend to only*. Let such know, that a State of Spiritual weaning, doth not infer a Contempt of Gospel-Ordinances; it rather increases a genuine, strong Affection in hungering and thirsting after them.

The weaned Saint forsakes not his proper Spiritual Food for Wind and Trash; but rather renews more earnest desires after the sincere Milk of the Word of Righteousness.

He lives not a separated Life from the Communion of Saints; only, he exchanges his former Diet, which was the Dust of the Serpent, for more solid and refined nourishment.

He forsakes not the first Principles in Christianity, as contemptible Milk for Babes, but proceeds to grow in Grace, and in the Knowledge of God in Christ.

This

This more humbles and meekens him toward his Fellow-Saints, by Self-denial. It makes him more Holy, and Heavenly, more estranged from the World, and the Vanities of it.

Like *David*, he is *driven* into the Wilderness, he doth not *chuse* to want publick Ordinances. When he *doth*, his Soul even *then* pants after the Living-God, he thirsts with a more restless, strong and impatient appetite, to see the Lords Power and Glory, so as he had enjoyed him in the Sanctuary.

8. Sort of sinners not weaned, are broken-winded, and impatient Suiters for Relief in their distress. Such are not prevailed with, to give Christ the quiet and full possession of their hearts in an universal Dominion over them, because they are *not* content that he should speed or delay, grant or deny their desires.

The *Israelites* were counted estranged from God, because they waited not for his Counsels, neither were stedfast in his Covenant. While the Lords dispensations pleased them, they sang his praises. What a strong Rock, what a pitiful Redeemer had they to befriend them!

Yet, let him try their Patience in *suspending* his help, how soon do they forget the wonders of his hand, grow weary of his conduct, suspect his care and faithfulness, reproach him, and fall to their old hank of murmuring.

But

But a Saint truly weaned, doth not Antedate Divine Promises, nor slack his own purposes of Obedience. He doth not anticipate deliverance, nor with a short-winded impatient peevishness, snatch a Mercy out of the hand of the Lord, before he be willing to bestow it.

Our mouths must not water after the forbidden Fruit of Sin, nor after the overhasty fulfilling of any Promise.

Raw Fruit breeds Worms in Children.

Not to wait silently for the Ripening of deliverance, is the ready way to blast it, or to anticipate it with a Curse.

Even *Manna* over-eagerly hoorded up stank ; and suddenly became as much loathed as it was impatiently longed for. Had *Jacob* (as plain a Man as he was) been thorowly weaned from Self-seeking and Unbelief, he had never attempted to have snatcht at the Promise, while the Fruit hung unripe upon it, nor to have forestalled the Blessing of his Father, by the disguise of an Artificial Lye.

A weaned Saint , (*so far as such*) will not turn aside to crooked ways and unlawful shifts, to accomplish his design.

Faith doth not set a Man upon preposterous Courses.

Therefore let none pretend to trust in God's Promises , while they make void his Laws.

That

That is an Orthodox Regular Faith, which so bears Witness to the Truth of the Promise, that it will not betray the Trust of *Duty*.

There is Power and Wisdom enough in the Womb of every Divine Promise, to bring it self to the Birth, without the Midwifery of any sinful expedients, or excentrical practices to *uphold* the Lords fidelity by our dissimulation.

Therefore a weaned Frame doth not only produce a *Working, Suffering* and *Abstaining* Patience from the forbidden Fruit of Sin; but also an Expecting, *Waiting* Patience, in order to reap, when *Ripe*, the Blessing of every delayed Mercy.

A weaned Saint, had rather have the Boon which he asks denied, than cross the *Rule* in asking. He is more troubled if his desires prove *Inordinate*, than that the Lord takes no *Order* to speed and gratifie them.

He is very full and pregnant with holy desires, yet his Importunity doth not juggle out his Modesty. He is a self-denying Suppliant, his desires are neither peremptory nor impatient.

He will lie at Heaven-Gate, though Relief do not hasten to him.

He esteems an heart made willing and able to *wait*, as a Mercy equal to *that* he waits for. And indeed, it is *part* of an Answer as well
as

as a *Pledg* of gratifying his Request.

9. The ninth sort of Sinners not truly weaned, are such who are *Dumb* under the Lord's weaning strokes; which is more sad and dangerous than any sting of Affliction whatsoever.

There is a false quietness, or silence of Spirit under Cross disappointments and sufferings, which differs very much from the generous *Divine* Submission, and Acquiescency of a weaned Saint.

1. It arises from want of inward Conviction of sin. A spurious Patience is the fullness and stoutness of a rebellious, proud, impenitent, hard heart. *Foulness* of Guilt produces *Felness* of Spirit.

2. It flows from utter despair, because such who are constrainedly patient, and repine though they do not *Rage*, conceit that the stroke of their wound is unparallel'd and incurable, *Amos 6. 10. Hold thy peace*, be silent even from *praying*, for we have plaid the part of Hypocrites so long, that Now, we may not make mention of, much less *Glory* in the Name of the Lord.

3. Reason or Common sense, may Argue sinners into a meer Moral Patience, making a Virtue of Necessity. Because when the Lord of Hosts takes hold on Judgment, no Created power can strike his Sword out of his hand.

And

And what is without all Remedy, must by silence be endured.

But a truly weaned Saint, doth not only submit out of Duty and *Conscience*, rather than *Constraint*, but can also *Cleave* to God; he will Clear and Justifie, yea Bless him with a thankful heart, and a Fruitful Life; when he lays his Ax to the Root of his dearest enjoyments.

Faith welcomes Afflictions as good Angels sent for its Instruction, because they Cure our sinful Surfeits, and Bleed us in the Master-Vein.

A weaned Saint, counts himself less than the least of Divine Mercies, even below the Lords condescention to *Correct* him.

He will joyn, and take part with God against his own Interest and Enjoyments.

Yea, he rejoyceth in the Lord abstractedly for himself, when he is stript naked of all Earthly Comforts.

A supernatural Patience can rejoyce in Bonds, sing in Prison, Glory in Tribulation, Triumph in Sufferings, and count it self exalted in the deepest abasement for Righteousness sake.

A Real Christian maintains a Consistency in the tranquillity of his Mind, while he Ploughs the Waves of every amazing Providence, with the steady Helm of an Heroick Faith, guided by the Pole-Star of the Word of God.

He is anointed with the Spirit of Holiness as a Son of Peace, therefore he murmurs not. Thus, Oyle asswages the Tempestuous Raging of the Sea.

His Faith works by Love, and *this* puts a good Construction on every Divine Chastisement.

But now the Hypocrite who seems weaned by submissiveness in suffering, sets a demure Countenance on a froward Heart.

His Patience is (most-what) selfish and theatrical, to gain the Reputation of a Generous and Heroick Mind.

Yet, out of desperate presumption he courts Death, as the only Refuge of his Cowardise:

The Hypocrite studies his Hearts-ease in his seeming Patience. He well knows that a Bird by fluttering draws the snare the traiter upon it self, that a Fellow who attempts to break Prison is loaded with a heavier Chain, that the stubborn Child by fretting and kicking, gets nothing but more stinging Lashes.

Thus, a Malefactor lays down his neck upon the Block as *eaven* & cleaverly as he can, lest if he should startle or resist, he should increase his Tortures.

But now a weaned Saint is patient, because he espies *Love* in the Correction, and hopes to experiment spiritual Advantage from his sufferings.

ferings. He can espy a bright Lamp of Salvation, in the midst of the smoaking Furnace ; Honey in the Carcase of a Lion ; *Haleyon*-days in a Storm, and is assured that of Thorns he shall gather Grapes, and *fetch* Meat, the hid Manna of Divine Consolation, out of the Eater of some wasting devouring providence.

The Hypocrite may pretend to some degree of *Softness* of heart, while scorcht by Affliction ; yet, he soon returns to the folly of sin, and discontent at his sufferings ; As the Flesh of a Peacock Roasted , turns Raw again after a few hours Reservation.

(On the contrary) the magnanimous patience of a weaned Saint, being insuperable is not *stinted*, nor ordinarily *Ruffled* or discomposed by the severest sequestration of his nearest and dearest Earthly Joys.

His Faith can divorce the heart from the Heart, the renewed part of a Christian from the Carnal, and make the Soul forget its wonted Acts of excess, in the *Fond* sallyings out of his Affections to the Creature.

All the use of mourning for the want or loss of Worldly accommodations, is only *This*, to revenge himself on his Lusts, which he made the Idols of his heart.

He knows, that sighs are too Spiritual a blast to be spent on any thing but his Sins.

Being fixt in the admiration of the Lords infinite excellencies, no Worldly loss or gain can divert his intire Communion with the Fountain of pure Joy.

Thus, he stains not his Christian profession with any sullen Tears in a Low afflicted state; nor is transported with fond delights, in an High-estate. For he well considers that it is from the same Love, that the Lord strikes and stroaks a Saint.

Thus, his Faith can turn an Hell of deep disquietment in *Sense*, into an Heaven of Joy and Triumph.

A weaned Saint highthens his contentment to a *thankful* Spirit for Afflictions, as happy opportunities of Improving a Gracious Frame.

This thankfulness is conjoynd with a Resolution, to hold fast his Integrity, though the Lord smite him into the place of Dragons, and cover him with the shadow of Death.

Yea, a weaned Saint is quickened to become more Active in Obedience, by how much the more he is deprest in grievous exigencies and distresses.

Thus the Ball struck with the Racket rebounds the higher: The Vine being pruned, bleeds not to death, but weeps it self into greater Fruitfulness.

Again, a Saint Censures not the Lords weaning Methods before the Result and winding up of the design.

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When the Lord fires him out of all his Earthly enjoyments, yet he knows that the good will of the Lord dwells in the Bush, to make it flourish in the midst of the consuming Flames.

Therefore says he, it is good to draw nigh to the Holy One, when his Dispensations are most dreadful and severe.

Thus his Faith informs and assures him, that he can as little want the Discipline of the Cross, as an Heavenly Inheritance.

That by deep and heavy Tryals, the Lord stamps a Badg of honour upon him, accounting him to be his Champion and a resolute defender of the Faith of Christ.

Thus weaned Saints quiet themselves under all their distresses, yea Triumph in the Cross of Christ as the top of their felicity and the Crest of their preferment.

10. *The tenth sort* of Sinners not thorowly weaned, are partial, but not *Repenting* Reformadoes.

A Child withdrawn only from the Breast, yet brought up by hand with the *Bottle and the Spoon*, is not weaned in as proper strict Sence; but only equivocally, till it can acquiesce in a more *Manly* kind of Food.

So, though Sinners lie not soaking at the Breasts of the World, by some accidental diversion from the more usual and common ways of cherishing their Lusts; yet if they find pleasures

tures from some more *Refined* methods and secret contrivances in sinning; which more suitably promote their present design; they cannot be said to be weaned in any tolerable sense.

Lust is Lust, whether it be maintained by secret immediate Self-Love, in Acts of Self-seeking, self-confidence, and self-exalting, or from the Bottle and Spoon of some *foreign* collateral succours, which *more visibly* tend to the sensual gratification of our fleshly Appetite.

There is a strange kind of sinful *metempsychosis*, the strength of concupiscence may pass out of one extreem into another. Lesser Lusts may be intent upon feeding the *main* Spring, as paying a Homage to it; yet are they no *Losers* by this *Officiousness*; for, they are not starved hereby but strengthened.

Thus divers parts of the Body serve to convey nourishment to the Liver, as the Fountain of Blood, from whence they are moistned and supplied afterwards with an Addition of growth and strength.

So little are our hearts weaned from the Love and Reign of any sin, while its proper operations are *suspended* to uphold the design, or gratifie the Interest of some *Capital Lust*.

Every Breast doth not agree with the Constitution of every Child. Nor doth every particular kind of sin *suit* the desire of every sinner. Some, as *Romulus* and *Remus*, suck a Wolf, in
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the Exercise of Oppressive Power. Others though they live not on Rapine, and sucking of Blood as *Eagles*; yet as the *Salamander*, they take delight to frisk in the Flames of Contention.

And as the *Cameleon*, they pant and gasp after the pleasing, yet fickle Air of popular applause. The Epicure, though he do not make the Wedg of Gold his Confidence, yet he makes his Belly and sensual Pleasures his God.

As *Cleopatra*, who at one draught exhausted as many dissolved Pearls as amounted to the value of a Kingdom. Such dig their Graves with their Teeth, and are buried Alive in their excessive Riots, as *Sardanapalus* that Monster of Intemperance.

II. *The Eleventh sort* of Sinners not really weaned are *such*, who though they may comply with easier and plain commands; yet remain partial in their Obedience, and limp like a Badger with one Leg, when Commands are difficult, or lie cross to Carnal Reason, personal Credit or Worldly Interest.

For the *Former*, this is a deep tryal of self-denial, when an Injunction is put on a person, the dutiful observance of which seems to *Contradiēt* Duty. When the precept of tryal seems to *thwart* the settled Precept of ordinary Obedience.

Nay, to juggle and run counterwise against the *Promise* of God. When a Man can hardly obey God, but he must make him a Lyar. As in *Abraham's* Case, he could not offer up his Son but he must violate *that* Command, *Thou shalt not kill*; yea, if he had consulted Carnal Reason, he must have offered some Violence to his *Faith* and seemingly to the *Veracity* of God, that all Nations should be called and blest in *Isaac*. Now different Obligations begetting cross apprehensions in the Soul, do exceedingly puzzle, oppress, and distract it, yea, increase its tryals and troubles to a perplexing height.

Yet, a *Weaned* Soul, who is not self-conceited, nor strives for the supremacy of his own Will, can reconcile seeming contrariant Precepts in the Holy *Unity* and *simplicity* of the Divine Nature. For the very *Command* of the Lord stamps Holiness on that very Action, which otherwise were unlawful.

You must know, that other Actions which are only *indifferent* in their own nature, yet become absolutely necessary upon a Divine *positive* Law injoyning them.

Some are commanded because *precedently* good in their own Nature, as to love God for himself, to hate sin as an unnatural Act to a Mans self. *Moral* Duties are generally and universally known by the very *Light of Nature*; and are grounded in their necessity and
suitable-

suitableness, on the very *notion* of the Deity and his unchangeable Holiness. But particular *positive* Duties which bind by express Revelation are good and necessary to be fulfilled, because of the Wisdom and *Authority* of the Lawgiver, though Carnal Reason cannot *guess at* their Equity, usefulness or necessity : Of this Nature, were the *Jewish* Ceremonies, which yet were punctually in every Circumstance observed by the Faithful Forefathers.

What *Reason* can be assigned, why the *Jews* should be prohibited, such and such sorts of Meats, which were palatable and wholesome, yet they were *tutored* in their Bill of Fare, and trained up to Self-denial in these severe restrictions. Though (I suppose) some *Moralities* might lie couchant in them.

As they might not plough with an Ox and an Ass, nor sow divers Seeds promiscuously, in the same plat of Ground, nor wear a Garment of Lint-Woolle, to signify how hatefull to God all impure mixtures are in his Service, or any disagreeing Principles in Religion. But if *such* Mysteries never were made known in these *positive* Laws, yet the bare Authority of God, is Reason sufficient and obliging, why the minutest Circumstances of any Action otherwise *indifferent* should be observed and punctually fulfilled.

Thus

Thus it is with weaned Saints, for true Obedience is *uniform* and *universal*.

As Saints will impose no Laws in *Divine* concernments upon themselves, as absolutely necessary : so they are very cautious in abstaining from all *the* occasions & appearances of evil. They are weaned from the *Bottle and the Spoon*, from all the *accessory* helps and encouragements of their Lusts, as well as from the Breasts of more *visible* pleasing and grosser Temptations to Sin. They are troubled for an impure Dream and will not speculate the least iniquity, so much as in their fancy.

Also, they are *Curious* about the least Circumstance of every Action, that it be done for Manner, Measure, Time, and Place, to a right End, and in a due Order and Decorum. *Moses and Noah* in erecting the Tabernacle & Ark were in every Circumstance directed and limited by Divine appointment. Weaned Souls are faithful in every punctilio of their charge.

But Hypocrits *make* Laws and impose severities on themselves, as *pleasing* Bonds, whereas Christ's Laws are *Yokes* and pinching Fetters, which they strive to dissolve, and break away from.

This shews, they are not weaned from an opinion of self-superintendency, and the admiration of their Carnal Wisdom.

The great Contest 'twixt God and Sinners is, *whose* Will shall stand for a Law & Rule in the Ordering out of their Affections and Actions.

Yet *our* Wills are too big and head-strong for our blinded corrupt understandings to Govern. Hence we are guided by no *fixt* strict Rule, but hurried by Pride and Passion, issuing from our darkned and mistaken apprehensions of the *chiefest* good.

Therefore, we had need be weaned from self-Supremacy, that we may be directed safely, according to the Wisdom of God revealed in the written Word, and not led by Fancy, or the impulses of a private Spirit. For we easily are induced to believe *that* Lawful, necessary, and commendable, which we have a mind to in gratifying our Lusts, or advancing our Worldly Interest.

But, in a truly weaned Frame of Submission to *all* God's Laws, in every Circumstance, consists our true Liberty, Safety, Wisdom, and *Magnanimity* of Spirit. Otherwise we shall soon become Captives to Satan, and our Lusts.

Moralists and Hypocrits may proceed far in a course of Obedience; and yet not be truly weaned, because not thorowly brought off from the Dictates of Carnal Reason, to subscribe *only* to the Lords good Will and Pleasure, in ordering out the minutest Circumstances of their Actions.

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The *strength* of Wisdom and *sincerity* of Obedience is seen most, in a strict Observance of *all due* Circumstances. These many times amount to more considerable weight in the Lords account, than either the *matter* of Duty, or of Sin.

Therefore, *David* prays, *Order my steps in thy Word*, as cautiously and curiously, as they who climb Rocks, or dance upon a Rope.

How severely hath the Lord punished an Error, or failure in the very *Circumstance* of a Command? When the Commission hath not been fulfilled to the least tittle and punctilio? Such, who are not thorowly weaned, conceit, they may make bold in the manner, or measure, or *Order* of managing a Duty, according to the module of their *Carnal* apprehension, and that this oversight, or rash Zeal, in *underacting* or *overacting*, may plead an indulgence of Course. But, the Lord hath given Instances to the Contrary: *viz.* in *Sauls* sparing *Agag*, and in his not staying for *Samuel*, when he was distressed by the *Philistins*.

In *Lots* Wife looking back. In *Uzzah's* touching the Ark, and the *Bethshemites* prying into the Ark, when recovered from the *Philistines*. In the young Prophet going back with the Old, to eat and to drink, (*1 Kings* 13. 18.) though he were over-reacht by the presence of an Angelical Revelation.

A weaned Saint is *Cautious* about the least Sin, and very *Curious* about the least Circumstance of a Duty. Therefore, *Naaman* was not thorowly weaned, when he excepted against washing his Leprosie seaven times in the Waters of Jordan. Nor those who *walkt* to go down into *Egypt*, who surrounded the Borders to espy where they might find out the most convenient passages to *slip* into *Egypt*, without any suspicion of a *Design* in it, *Isa.* 30. 1, 2.

Yet how did these Hypocrits profess a *weaned* Frame, in *Jer.* 42. Whether the Lords Answer be good or evil; (*Politically* they mean, and not morally) yet, we will obey, though to our inconvenience and disadvantage.

So *that* person (in *1 Kings* 20. 35, 36, 37.) was more nicely and *superstitiously* Conscientious, *than* truly respectful to the Prophet who refused to wound him by a *Divine* Commission: therefore he was slain by a Lion, not because he had a *Cowards* heart, but for his pretended Sanctity, and the scrupulosity of an Hypocrite.

So that weaned Saints do not Judg of the Equity or necessity of Divine Commands, by outward *appearance* to their Carnal Reason, but readily obey their Commission when they espy the stamp and warrant of *Divine* Authority, though the matter, or Circumstance of the Command, seem unreasonable and ridiculous.

Yea,

Yea, lie *Cross* to their personal Reputation and Worldly Interest.

I may instance in *Noahs* building the Ark, for which he was flouted, as if he doated, and would set a ship to Sail on *dry Land*.

In *Joshuah's* compassing *Jerico* seven times with the blast of Rams Horns; which seemed a *foolish* stratagem to any politick Engineer. Yet being weaned from self-guidance, he was assured of victory, made *ready* to his hand, and that he should dispossess the Canaanites as easily as he could put off his Shoos.

Gideon also slew the Midianites as *one Man*, because he was weaned from his own Carnal Wisdom, and did not dispute the unlikeliness of the means.

Some proud huffing *Alexander* would have laught at the blast of Trumpets, at Lamps inclosed in Earthen Pitchers, as a likely Stratagem, by the dashing of which in pieces, the destruction of so Potent an Enemy was to be obtained.

But *Gideons* Faith silenced all Carnal Reason, so that by a weaned Frame he got the Conquest.

A rare Example for us Christians, if we would defeat our Spiritual Enemies, not to dispute much less despise the Institutions of Christ in the Gospel, though they seem never so inconsiderable, slight, idle, vain and foolish.

The Apostles as despicable as they seemed to be, yet being weaned by Christ's Call from their Carnal Wisdom, and the Worlds splendor, proved Men of Courage, because of Self-denial.

They endured hardship, as *Gideon's* reduced three hundred Soldiers, who did not bow down upon their knees in a sordid Compliance with sinners humors, or any excess in Worldly pleasures, but were wholly intent upon their March and Message.

By these despicable Babes and Sucklings did the Lord ordain strength to still or stop the Mouths of the Enemy, the Atheist and Avenger, viz. the persecutors of the Gospel.

By these weanlings, the Lord confounded the Carnal Wisdom of the chiefest Philosophers and Politicians among the Gentile Nations.

They only carried forth the Light and Treasure of the Gospel in Earthen Vessels, in frail Bodies, the very breaking of which by persecution, caused the sound and fame of their Constancy to scatter the darkness of Satans Kingdom and confound the rage of all their Enemies.

So strong and Victorious are Bulrushes in the hand of Omnipotency, to gain a Conquest over the powers of Hell.

12. *The Twelfth* sort of sinners, not truly weaned, are Civilized Moralists, who perch on their

their own Righteousness and Center there, as a meritorious Title to claim Heaven by. These despise the Infinite satisfaction of Christ, even the whole undertaking of his Mediatory Righteousness and Obedience; as also the conjunct inseparable Impressions of his Sanctifying Spirit.

Some Sinners think themselves thorowly weaned and estranged from their Lusts, because they have quitted their sensual Excesses; yet, the Spirit of Satan may still Reign in them though it do not *Rage* to that degree of Brutishness as before.

Thus, some *Bethelamites* because they Rattle not their Chains as pleasing *Musick*, Fancy they are thorowly recovered of their Phrensie, yet the hidden distemper and Original cause Remains.

Because at present they *Rave* not, because their Keeper hath indulged them to walk into fresh Ayr, to put on better Cloaths, which they tore of before [and they are let out of their Denn, to Converse with such who are possessors of right Reason, as *Masters* over their passions: These whimsical persons presently conceit that no spice of Phrensy lurks about them. They think they need no longer the Inspection, Care and Conduct of their Keeper. Hence, being over-confident of their Care, they relapse into the former *Paroxysms* of Raving Madness.

I may apply this, to all such sinners, who are not convinc'd of the absolute necessity of Christ's Imputed Righteousness, to cover the shame of their nakedness.

Yet, is not this sufficient, to declare these Lunatics fully settled in their right Minds; unless by Self-denial they be made willing to sit at *Jesus* Feet, and learn from his Spirit the Mystery of a *Sanctified* State, which can only cure the craziness of their natural corrupted Faculties, and the Phrensie of their Souls.

Justified persons, united to God in Christ, need the Judicious *Guidance*, and Guardianship of the Spirit of *truth*, to Sanctify and heal the imbred hereditary Corruption of their Nature.

For pardon of *Sin*, is but the half-State of Gospel-Salvation in restoring Sinners.

This *alone* cannot satisfy the mind of a Genuine Heaven-born Christian.

There must also be the Infusion of a *loyal* disposition to seal and manifest the Pardon, even, a renewed Frame of heart in *this* *weaned* Self-denying disposition, to suit and comply with all the serious, most difficult duties of the Christian-State.

Sinners must not only be weaned from their Excesses in their Surfeits, but must also *be winnowed* from the Chaffy Imperfections, and defilement of their own best Righteousness.

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Yea,

Yea, they must submit themselves to the Cure and Conduct of the Spirit of Sanctification: In both which Respects he is stiled the Spirit of *Judgment* and of Burning; to Consume all Self-Arrogance, which trusts in, and boasts of a Self-Righteousness, as well as to purge out all the Reliques of sensual, fond, foolish Affections to defiling Lusts, and the inordinate overvaluing of Creature-Comforts and Enjoyments.

Otherwise, there is no true weaning by the Spirit of Holiness, but only the sweeping and Garnishing of a rotten Sepulchre, into which, *standing empty*, the unclean Spirit will re-enter, and more confirm his Title, without any Fear of a real dispossession. Lusts, by moral Convictions may be disturbed, and not so often Rant and Rave as formerly, by the present restraints of a civilized Temper and Disposition.

Such sober *Phrensie*, as 'tis less suspected, so 'tis more hardly cured, because mistaken for the perfect Recovery of the Sinner, to a right Frame of Mind.

How hard is it to Convince Pharisaical Spirits, and Self-Justiciaries, of the necessity of applying Christ's Righteousness, to *lead* a true valid Title to Eternal Life; Or to lay prostrate their Spiritual priding of themselves in the tinkling of their own Imaginary Excellencies!

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It's usual for Frantick sinners, to please themselves in their Crazy Fancy, and strongly to imagine, that they Reign as Kings over their impetuous Lusts ; when-as they are deeper possesst by, and enslaved unto them.

That Hectick Fever, which lurks within, and preys upon the Vital Spirits is most dangerous. So is formality the bane of sound Religion. Slight Professors of Christianity sport themselves with their masquing Mock-showes in a pretended Reformation. Such are not truly weaned from Lusts, and the Love of the World, to Christ.

Therefore at last their Surfeit breaks out to a loathing of the very form of Godliness, because they despised and denied the power.

It is not a Cynical, sullen Raillery at the Worlds Treachery and adulterate Beauty which can alienate our Hearts from an Amorous pursuit of it ; unless True Grace subdue our inclination to admire it.

Concupiscence cannot be extinguisht, or overpoized, but only by the Intenser flame of a Chast Love to God for himself, as the Essence and perfection of our Happiness.

This is Real Evangelical weaning, when the Pride of our Carnal Wisdom, the stubbornness of our perverse Wills, and the *Exorbitancy* of our wild humorfom Affections, are deaded by the power of Christs Death, and the Lovely Beauty of a Crucified Jesus.

Yea, the Life of Jesus must be made manifest in our mortified Body, to Eclipse all Creature-Excellencies that we may be quickned to a Life of *Sole*-dependency upon the Lord's Alfsufficiency, to influence the Soul in the Vigorous pursuit of all Relative Duties toward God and Man.

A truly weaned Frame, is no other than the Judicious *Elective* State of every Regenerate Person.

This flows from *Union* with Christ by Faith.

This obliges to Heart-purity and Chastity; not to cast the least wanton Glance toward the defiling Vanities of the World.

Besides, the *Union* of Christ's Spirit works in truly-weaned Persons, a Sanctified Judgment whereby they can make a right, and due estimation of Persons and *Things*.

Therefore, such cannot conform to the Dictates of Carnal Reason, nor inebriate themselves with the Cares and Pleasures of a Sensual Life.

Such being Renewed by Gracious Principles, their hearts and Affections are set *Right*; the bent and poize of their desires is carried out to prove and delight only, where God himself doth.

Saints are weaned, because the Son of God hath made in their behalf, a compleat Conquest over the World, in all its *dissembling* Artifices, affrighting *Menaces*, bewitching Allurements and

and Temptations. As he hath *won* it, so he will *Maintain* it, in all *such*, who being Born of God, aspire to a *Divine* Generosity, and Ingenuity of Spirit; to follow the steps and example of their great General and Redeemer.

For a truly-weaned Frame, though it arise from Faith in Christ, working Self-empriness and Self-Abasement, yet it grows up to a Holy-stateliness of Spirit, whereby the renewed Soul grows coy to all Temptations which study to defile its Virgin-Chastity.

This is that *Spouse-like* Girdle, whereby the Christian is kept cleaving to the Lord's Allsufficiency for him, to constitute the Essence of true happiness.

The Lord *alone* is the Foundation of his weanlings future *Hopes* and present *Comforts*; For, being United to him by Faith, they cleave to him as the Center of their Love and Delight; deriving all their satisfaction from his infinite and most amiable perfections.

Thus Faith and Self-denial, are the two main *Poles*, on which, the whole weight of Christian Religion depends; and the Practical improvement of it, turns it self.

Hereby, we are demonstrated, to be truly weaned or mortified, when all Self-arrogance or Confidence in our own Righteousness is rejected; and the Creature becomes *Nullified*, that Christ alone may be Magnified as all in all, to

compleat our Eternal Happiness. To which must be added, an Universal, Free, and Cheerful Resignation of our whole Man, to the Government of Christ's Word and Spirit.

Natural Carnal Men are only pretenders unto this Frame of heart; whatever specious semblances thereof, they may hold forth in the moral strictness of their Conversation.

For is it possible that persons should Evangelically be weaned by solid Conversion to the Lord; and yet despise, or oppose the genuine inseparable effects of it?

Without the power of Godliness, of which Self-denial is the Spring or Soul; there can be no thorow estrangement from the Love of Lusts, or the Allurements of Worldly Vanities.

Therefore, to *beget*, increase, and maintain a weaned Frame of heart; I shall lay down these following Rules.

Rules to become truly weaned.

1. Take heed of abusing Christian Liberty in the immoderate Use of things Lawful.

Thus Christ advised his very Apostles, though weaned to a very high Degree, in forsaking all things to testify their sincerity, in imbracing the Christian Institution: Take heed lest your hearts be overcharged with surfeiting and the Cares of this Life.

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Commonly, we fear not a Snare in those Accommodations which the Lord of the Creation allows us, for our refreshment in our Pilgrimage.

These must not prove as the Fruit of the *Lote-Tree* to some Travellers, to make us forget our *Divine* Original, our Heavenly Country, while we sing the Worlds Tune in a *strange* Land, viz. *What shall we Eat, Drink, or where-with shall we be Cloathed?* never caring to return to the Bosome of God, as our Rest and proper Center.

Remember *Sifera's* Fate, when the World *Jael*-like hath made us drunk with secular Cares and secured us in its Tent by gross stupidity; it discovers its Courtesie to be full of Craft and Treachery: For, after an officious Indulgence, which will *exceed* our desires in Kindness, it will drive home the Nail of self-perplexing Fears and Sorrows, not only to our Head, but very Heart it self.

Thus, the *Gnosticks* sported themselves with their own deceivings, while they pleaded Christian Liberty, that the whole Creation was purchased by Christ, to maintain *them*, as the only Illuminated Ones, in all excess of rioting.

Thus, they cross the design of Gospel-Grace which appeared to teach us to deny all ungodly Lusts, and to live Soberly, Righteously, and Godly in this present world.

Thus, *πυρράς* pleases it self so long in dancing about the Candle, till it singes its Wings or consumes it self.

2. Take a true estimate of the Creature in its Natural Worth, rather than in that false Dress, which your Imagination tricks it up in; strip all Earthly Vanities out of their deceitful Varnish. For, Satan casts a strange Mist before our Eyes, and perverts our Fancy, to make us miserable by our own Consent.

Hence, we expect *more* from the Creature than it can yield in its most quintessential enjoymment or sublimated improvement. How many who suppose themselves Rich in Grace, have Worldly Designs, as the Philosophers Stone, beggared and made miserable! But weaned Saints are wary, and advertised of this Delusion. They will make use of the World, but not trust to it to make them happy. Therefore although they attain not that prosperity, which Worldlings seek; yet, in their way to true happiness, they meet with (in their experience of the Worlds Vanity) many rare and choice discoveries of divine Mysteries, which they value before all enjoyments of the whole Creation.

3. Study the *Dignity* of your precious immortal Heaven-born Souls. Esteem of Worldly enjoyments at present, as you will view and value them at Death, as you will find them to bear a *Rate* in the dismal conflagration of the

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the Universe. *Then* the World shall undergo the punishment of a Witch, for enchanting and deluding poor Mortals, who have loved Vanity, and trusted in the lying shadow of a tearing Bramble, to despise the true Vine and Olive, viz. the Sweetness of Christ, who can only yield us perfect satisfaction.

4. Maintain a mortifying Frame of Self-denial, while you lie sucking at the Breasts of prosperity. Put suppositions to your selves as *Habakkuk*, of the Creatures *failing* you; That the fulness of its injoyment, may possibly be imbittered with a mixture of Vexation.

So shall it not *overlay* your Hopes by disappointments; nor will your selves *overcloy* and surfeit your affections with forbidden Fruit, in perverting of the true Use of Creature-Comforts and Enjoyments.

5. Do not count your Happiness and Peace of mind, to lie in the *Change* of your outward condition, but get your dropical Distemper Cured. The sick Child may shift the Breast, and yet not be reduced to a quiet Frame, or vigorous State, till it acquiesce in a *Manly* kind of Diet.

Christians, would you recover any *Consistency* in your Spiritual State, and Souls-health? Then resolve, not only to *weep out* your sinful surfeits, but be content that the Lord should bleed you in the *Master-Vein*.

A *Revulsion* of your Feverish and Voracious desires toward Creature-enjoyments, will purifie the Vital Affections of your Souls, by settling them on the Lord himself, in a due measure and Order. Yet afterward your selves must endeavour to maintain a more strict Discipline or Regiment over the Corrupt humors and fond foolish extravagancies of your desires.

6. Esteem not of *that* to be real Mortification, or a genuine weaning, which only deads Corruption yet flows not from a thorow Renovation of the heart. Sinners may abstain from their sinful Surfeits, yet never abandon nor abominate them.

A thorow-weaned Frame is not the approving of Godliness in the *General*, where the power is despised or hated; Nor is it the condemning of Sin in general, or the *grosser* Lusts of the Flesh; though Men live in the allowance of secret sins, and under the Dominion of speculative, more retired, refined Acts of sin. What is this, but to graft a new sin on the stock of an old Lust?

All sin grows deeper rooted and ingratiated by such a cleaverly conveying out of sight the *chief-favourite*, fallen into some *disgrace* at present, rather than any true *Disgust* which seeks the utter destruction of it.

A *slight* dislike of sin, trusted to, gives Satan a more quiet and deep possession.

The

The sinner may be weary of his Life, because of the bitter *effects* of sin, yet his heart is secretly espoused to it.

He may repent of his disssembled severity, and wish that himself may die, rather than that his corrupt *inclination* should be pinion'd or put into little ease.

Rather strive to break the heart of old *Adam*, to kill the very Root of an Hellish-Nature; seek the destruction of whatsoever is *disgustive* to the Constitution of the new Creature, that there may be no more hope of reconciliation unto sin, than of the meeting of Heaven and Hell together.

Lay not down your sins as Weapons at the Foot of God as a *Conqueror*, when you can no longer naintain the fight, but *out of Loyalty* execute them with your own hand.

Cast them not only away in a *Fright*, upon the Hue and Cry of your Conscience, but pursue them to the Horns of the *Altar*; drag them thence, where they expect *Proteccion*, and Sacrifice them with chearfulness, otherwise they will mar and *defeat* all your Religious Services, and the hope of future Glory.

Formalists descend to Hell, more *unsuspectedly* under the Garb of Religious *Vows*, and severe threats against their Lusts.

Thus, some Parents in a short *Passion Rate* their Children out of their sight, when they have

have done a shrewd turn, yet they can immediately turn their Faces aside and smile at their unlucky Wit, or after a short time, cocker them the more.

Satan as a cunning Spinster, leaves on the Distaff of a depraved Nature, such *pretended* good resolutions, as a Lock of Wool, as a *Pledg* or advantage of future returning, to draw out the Web of Iniquity to a greater extension than before.

Thus many Sinners purchase the Infamous Title of *Sceptical Futurists* in Repentance, as they prove themselves to be *Platonick Lovers* of Vertue, only in speculation. For their Vows of Reformation, must be interpreted as we read the Hebrew Dialect, altogether *backward*.

Thus, the more they tamper with, and strain the Rusty Wards of a dissembling heart, with some false Key of *slight* Reformation, the harder it will be to open to the Motions and convictions of Christs Spirit.

7. Improve weaning-Considerations, such as these.

That persons of *strong* and fond affections to Creature-enjoyments are usually persons of *strange* and deep afflictions. It's thought that *Abraham* was toying and sporting with *Isaac* a little before the Command came to Sacrifice him.

Usually

Usually we follow our Idolized Comforts to the Grave with Mourning; as *Phaltiel* did *Michal* to *Bahurim*, when *Ishbosheth* snatched her from him.

When the Lord observes that we grow fond of Strangers, and familiar with the Worlds Temptations, he puts *out* the Candle of prosperity, and Seals up the Star-Light of all Creature-Comforts, with which we have *wantoniz'd* in our fond admiration, that we may depend on *Him Alone*, as the God of our Light, Comfort and Salvation.

When a dark Night of Affliction *Steals* on us then we run home to nestle in the Bosome of Divine-Alsufficiency, though we had our *Vagaries* before, in Courting every forreign Creature-Comfort to support and gratify our fleshly sensuality. *I will go and return unto my place*, that is, confine, and shut up my self in Heaven; *I will get me out of sight and Call*, that their weaning being apprehended more *grievous*, they may under the depth of their distress, seek me more early, and earnestly *Hos. 5. 15.*

David, the Man after God's heart, was chastened every Morning, because when the Lord came to feel his Pulse, *how* his Love and delight *beat* towards *him*, he found the Frame of his heart to vary and falter. His very flesh and heart failed, that he might *cling* the closer in distress, *Then, Whom have I in Heaven but Thee!*

Thus

Thus *Israel* became *Jezrael*, the scattered Flock, and her weaning by Captivity, was in order to her betrothing.

Some there are, whom neither smiles nor frowns, neither Blows nor Charms of Love will wean.

Yet, it is more *ingenuous* to be estranged from our Lusts, by the Gracious and Spiritual appearances of the Lord, than by imbittering the Breasts of the Creature, or forcing the Lord to put on the disguise of an Enemy, to affright us. Usually we will not be weaned, till we observe the Image of Death to sit upon the Eye-lids of our dearest Comforts.

Make therefore a wise *contemperament* of Love and Fear in your own Souls; be won by the former, and awed by the latter. Fear may enter as a rivetting Wedg, the first contest with our darling Lusts, but Love can only *compleat* the Conquest.

A Child is weaned rather by singing to it, than by blows.

8. Be convinc'd of the Lords *Love and Compassion* in weaning you, then you will more chearfully comply with the severest method of estranging you from a fond nestling in the bosom of any Lust.

The Lord's *End* is, that you may arrive to a *masculine* State and Spirit in your Christian course, that you may be fitted for more eminent service.

Thus

Thus, Covenant-afflictions which are the Lord's *Graving-Tools*, whereby he polishes his Saints for Glory, are to be preferred before *common Mercies*; and Right-hand weaning strokes, before Left-hand Comforts and enjoyments.

It is for our Spiritual advantage, that the Lord thus instructs us with severity, by desertions, persecution of Worldly Men, and the frequent Alarm of temptation; Therefore we should *suit* our selves to him, we should not be humorfome and discontented, at this necessary though bitter work.

In *measure* will the Lord debate it with his people in such a season.

How doth he bear long with their froward manners, as with *Israel* in the Wilderness!

Ephraim resisted the Lord's weaning-strokes, yet he did not give him over to the hardness of his heart. He rather pittied, healed, and led him, restoring Comfort to him, when himself and others lookt upon his State as desperate.

The Lord applyed his Ear, and when *Ephraim* bemoaned his youthful Pranks and Excesses, then the Lord's Bowels were troubled for him, and he had Mercy on him as a *pleasant Child*, when himself was ashamed in bearing the Reproach of his Youth.

How

How doth the Lord *ſing* to his Childrens hearts, while he weans them in a dark night of Affliction, *Iſa.* 66. 13. 14. As one whom his Mother Comforts, ſo will I Comfort you!

And when you ſhall ſee this, What? The happy Effect and Iſſue of your Captivity, that I weaned you from the enjoyments of your own Land for your Spiritual advantage, your heart ſhall rejoyce and your Bōnes ſhall flouriſh like a green Herb, though you deſpondingly ſaid, they were dry, and ſcattered as Chips about a ſaw-pit.

Abraham made a *Feaſt*, when he weaned *Iſaac*; ſo God and his Angels rejoyce, to ſee a Nurſling of Satan, become a Weanling unto Chriſt. Such are now Feaſted with the hidden *Manna* of Divine Conſolation in their Wilderneſs-diſtreſſes; they are Beautified with the white-Stone of Abſolution, as a peculiar remark of favour, and honoured with the new Name of the Lord's adopted Darlings; yea, themſelves can now rejoyce, to tear the Body of ſin, Limb from Limb, and can ſing *Triumphantly* in the Funeral of the Old Man, becauſe it is the Feſtival of their Spiritual Liberty, in their Conformity to Chriſt's Death and Reſurrection; therefore get a good Opinion of the Work, and it will ſucceed accordingly.

For, *the Rod* (as *Aarons*) often Blossoms and brings forth the precious Fruits of Righteousness Is not this more Eligible than for tatting only a little Honey in any unlawful delight, without the allowance of your Heavenly Father; (as *Jonathan*) to incur the Penalty of Death it self?

Therefore in the next place shut fast the Cinque-port of your Senses, and clear up the Eye of your Faith, to take a view of the Creatures Vanity, in order to admiring *God in Christ*.

Watch your hearts if you would get them weaned. Keep them with all Diligence.

Sobriety and Watchfulness, must be conjoyned in *Christs Nursery*, as well as in the Discipline of his Camp.

Labour to be well read in the Anatomy of your deceitful hearts, to understand your Constitution, Inclination and Disposition. For Satan hath Snares of all sorts and sizes to suit and please the several *humours* of sensual Sinners.

He is a cunning Angler, do not you nibble at his Temptations, lest as those Fish which Frisk and Play in the fresh Waters of *Jordan*, you unawares stream down into the dead Sea of Worldly corrupt examples.

10. Take heed of the occasions of sin. The *Rebabiters* would not chew the Hask of a dry Grape, lest they should be inticed to drink Wine.

H

Pray

Pray as St. *Augustine*, that when thou hast a heart to sin thou mayest want a Temptation; and when a Temptation is presented, thou mayest want a heart to comply with it.

This, is the very Dialect of the Devils *Sophistry*, you may come within the smell of sin, and yet not be infected: but you cannot play on the hole of the Asp, or Cockatrice and yet be safe or secure.

If Satan like *Archimedes*, can but have so much scope in thy heart, as to place there his Engine of temptation, he will soon shake and dissolve the whole Frame of thy Integrity, if it be merely Moral.

Besides, to venture on the occasion, shews that there is a secret liking of that sin it leads to, though we conceit our selves to be weaned from it. Nor will the Lord ordinarily keep us from the sin if we keep not our selves from the temptation, and then we are sure to fall.

11. Let this weaning design be your *daily work*, upon which you are most intent. It's difficult, and not rid off with lazy wishes. *Augustine* while he prayed to be weaned from his youthful incontinency, *secretly wish* he might yet be spared in his vain excesses. We say of every darling Lust, let *Reuben Live* and not dye.

Indulge not therefore your flesh, though it cry out in a tender delicacy, that you would pity and indulge it. You

You *must not desist from the* severity of this work for your hearts sullenness and frowardness.

That Parent who spares to correct the Child for its crying, hardens and confirms it in its Rebellion.

Thus it proves the future grief and shame of the Parent, as well as the present disquietment of the Family.

Be *not slight and remiss in weaning-attempts*. If so, you must begin again as the *Nazarite*, who had transgressed against the strict Law of his separation.

The work will prove *more difficult*, uncertain, and hazardous as to its happy Issue. *Carry thorow this weaning design*, begin not in the Spirit to end in the Flesh. If a Man *omit a stroke in swimming*, he is soon carried down the Stream.

12. *Improve the Christian Sabbath* especially, to promote this Design. As 'tis the fittest season, so *Satan* most *watches* to render it unsuccessful. He then *uses the same stratagem* which the *Benjamites* did, *Judg. 21. 19, 20, 21.* to snatch them up Wives from among the Daughters of *Israel*, to enlarge their almost extinguished Tribe.

When *Christians* come forth in *Spiritual Dances*, to celebrate this holy Festival to the Lord; then *Satan* lies in Ambuscado behind the Vine-

yards of Worldly profits and pleasures : Thence he sallies out with his Temptations, to commit a Rape upon the Virgin-purity of our Souls which should be espoused only to the Lord.

But do not drive on this Task of weaning only during the Sabbath-space.

How should Lusts, which have been rooting all the Week, nay possibly our Life-long ; be pluckt up in one hours formal attendance on the Ordinances ?

13. Therefore *begin* this weaning task betimes, *in Youth*, before you and your Lusts be grown into a *strict* familiarity, hardly *to be shaken off*.

David complained, that the *Sons of Zerviah* were too hard for him, while he was newly entered on his regal power. But do you execute your Lusts, (as the *Jews did Christ*) early in the Morning ? You will otherwise by indulgence and connivence, give them *greater advantage* against you.

It's difficult to pull up Weeds when the *Garden is overgrown*, and they have *spread* their Roots, by long neglect to clear the Ground.

So is it to break off a settled long confirmed habit in Vice. Do not *accustom* your selves to lie soaking at the Breasts of Lusts and the World, especially being *prompted to it by a Natural Instinct*. Our corrupt Nature is not as *green Wood*, which needs much help of Art to make

make it burn; but as Touch-wood, the least spark of Temptation, which lights on us, fires *all that* train of Corruption, yea, the Magazine of Hell, which is stored up in our degenerate and wicked hearts.

Therefore improve the soaking Showres of Divine Mercy and Goodness, to soften your hard hearts, that you may more easily root up your Lusts. Maintain also the Love of Christ shed abroad in your Souls.

This, as a more intense Divine flame, will overpower and extinguish the Fire-Balls of Lust and Temptations, which Satan darts into your Spirits.

14. Again, go not out in the strength of your own Resolutions and Covenantings to Reform: these, without renewing Grace cannot work any estrangement from your Lusts.

Rather *look up by Faith to a pierced crucified Jesus*. Fetch Life from his Death.

Be *so fixt to his Cross by Meditation*, that if a Temptation pass by before you, bow the head, and Court you, you may not be at leisure to *observe it*, much less to descend and embrace it.

Say as *Nehemiah to Sanballat*, *Why should this Work of the Lord slack*, while I parle with Satan, to neglect the Building up of my Soul in Holiness.

More earnestly implore the confirming Aid of Christ's Mortifying Spirit, to superade his anointing Grace, to thy Baptismal Vow, that thou mayest beincouraged to conflict more resolutely, against the Temptations of Sin, Satan, and the World.

While the Lock of your Faith is growing, and spreads in Prayer; your strength to resist and Conquer your Philistin-Lusts, will renew, and not suffer you to be defeated of your Hopes of Triumph.

15. Despise those Reproaches, which sensual Sinners cast upon a weaned Frame. It's no more than you were forewarned of, and fore-armed against, when you first entred upon the Christian state. They think it strange that you run not with them to all excess of Riot, therefore speak they evil of you.

Ye may be counted, and pointed at as Monsters of singularity; but better be weaned with the best, than damned with the most. This is a very excellent and blessed Frame in Christ's Esteem. Consider, Christ will come to Judgment, and single out Scoffers at Religion, to punish them, as the first-born of the Devil.

Your Enemies are your Observers, and may truly inform you of the Complexion of your Souls; when friends will connive at your remissness, in the exercise of Grace, or, immoderate pursuit of Earthly Vanities.

If mortified Saints, shall *not escape* the Censure of such, who surfeit on the World's Luscious delights; How *much more would they* revile thee, if thou should'st *not live up* to thy Profession of a weaned Frame? If thou *should'st alway continue a Babe in Swadling Clothes?* Or, *pretend to be a strong Man in Christ*, and yet not be alienated from secular cares, but be distracted 'twixt Hope and Fear continually? Therefore *Watch*, that you may answer the height of your Profession, and may not afford just matter of Defamation, in being strangers to a Self-denying Frame. If *otherwise*, wear it as your Crown.

16. Delight in the Company of weaned Saints, and in their *advice*. *David*, blest God for *Abigail's* moderating Counsel, who prevented him from avenging his own Quarrel upon a Churlish *Nabal*.

If one Child see another lye sucking at the Breast, it will emulate it, and repine. So, if a newly weaned Saint converse with Worldlings, who suck in full delights from Creature Enjoyments, till they be even quackled with a flush of prosperity; It may incline him to *Envie*, while himself is made to *hanker* after the same excess.

Rather set before you the *eminent Patterns* of weaned Saints; especially, that transcendent exemplar of *Christ's Self-denial*, and alienated heart-Frame from the Inordinate Love of the

World, not only by virtue of that habitual Grace which was inseparable from his humane Nature, as united to the Deity, but by that Actual contempt of sublunary Enjoyments, which he expressed by *choice* rather than any providential or imposed Necessity.

Christ as the Creator of the Universe and supream Lord of all things, yea the infinitely wise *disposer* of them, best knew how to rate or value the Creature, not by *Fancy*, but its real Worth. Yet he chose to make himself poor and of no reputation, that we might not Idolize sublunary Vanities, nor make Worldly prosperity the Badg of God's Good-will and Favor.

17. Hearken not to Satans *Cavils* against a weaned State, nor to his *sophistical Pleas* & Allurements to continue thee in thy sensual surfeits and excesses, *when Convictions prompt thee* to quit his enchanting pleasures.

Believe not his *perverted Quotation* of Scripture, to maintain a Carnal Worldly Frame and Course.

He *will plead*, hath not Solomon said, that the Lord hath *set the World in Mans heart*? Eccl. 3. 9, 10, 11, 12.

But how? To *study* the Lord in it, not to *satisfie us*, in becoming of our *Portion*.

That Text, is only meant of the *innocent Scene* of the Visible Creation, and the Works of Divine

Divine Providence transacted upon the Stage of the World. We are to *Eye God* in the Creature, but *not to make a God of the Creature*.

We *must take a Prospect* in our deep Contemplation of the wonderful perfections of God Beaming forth in the works of his hand. *Therefore he took up six days* to make the World in, to signify that we should *not slightly and cursorily* meditate upon the harmless Scenes of Nature's Workmanship. We ought to *fetch from the Book of the Creature, Rational Arguments* to drive home and clinch down the supernatural Truths of the Scripture, which were *before entered* by the Spirit of God, as the Wise Teacher of his wearied Saints. *From the constant Tenor* of the Covenant of Nature, we may and ought to confirm our Faith in the Covenant of God's Grace. This *method himself* prescribes, *viz.* we must study the Creature, *to know the Creator by it*, to make it a *scaling Ladder* to improve us in *Heavenly Meditations*. We may *descant* on the Lord's perfections shining in the admirable Works of Creation and Providences; yet must we not *pervert the study and use of the Creature* to place it *next our hearts*, as our desired *Portion*, to seek *satisfaction* in it as the Center of our desires and delights. *Quenam insania, frui utendis, uti fruendis!* What folly and madness is it to enjoy the Creature which we should only make use of, and to seek unto God only in distress,

stresſs, whom we ought to enjoy by an Eternal complacential ſatisfaction !

Another Plea of Sinners is this, Why ſhould we be weaned from the World, ſeeing the Lord when he took a ſurvey of every Creature, gave this Judgment of it, that it was very Good ?

I Answer, 1. But *we are very Bad*, in perverting the Innocent Workmanſhip of God, made for an help and encouragement to promote Vertue, to become the Snare of a Vicious Life.

The Creature in it ſelf is very good, but thy ſin (*O Man*) hath put Vanity into it, and ſubjected it to the Bondage of Corruption, in forcing it to ſerve the humor of thy ranting imperious Luſts.

2. Thou haſt need be *Watchful and ſhy how thou tranſaſteſt with* the Creature, becauſe thou haſt Corruption *too too much* in thy heart, to make the moſt Innocent Creature prove the moſt deadly Snare.

In this reſpect the *Aſs* reprov'd the madneſs of the Prophet, when it bruised his Foot againſt the Wall, to ſtop him in his Deſign of Covetouſneſs, and Execration of the Lord's Inheritance.

Was I ever wont to ſtart aſide, or to ſerve ſo ſhrewd a turn upon thee ? But wonder not, for thou haſt rebelled againſt thy Maker, therefore thou haſt prompted me thus to put thee into little Eaſe, by the diſappointment of thy Hopes.

Thou

Thou hast *not resigned up thy self* to God, but hast run *a-madding* after the Idols of thy heart; therefore *no wonder* if the Creature whence thou expectest service, fling thee out of the *Saddle* of thy prosperity, and prove vexation to thee.

Say *not when thou art tempted or corrected* by the Creature, that the Lord laid the *Snare*, or *delights* in punishing thee.

Hath he *not writ Vanity in Capital Letters* on the Forehead of the Creature, and thereby forewarned thee not to trust in it?

Doth *he not cry out O mortal Men, how long will ye love Vanity*, will ye still pursue your Lusts, hang about and cleave to them, when they expose you to the greatest shame and mischief.

Chrysostome said, *if the whole World were to be his Auditory*, he would chuse *that* awakning Text to Preach on. Yet *though we Arm the Creature* against our selves, and *infuse Poyson*, yea, *Treachery* into it, by our Lusts, *perverting the right use of it*, we *securely repose our confidence* in it, till it betray us to our utter Ruine.

18. Have we not good Reason to use all the *Arts* of weaning from the Creature, which thus bewitches and insnares us?

1. Do not smile upon it, as being in deep friendship with it, but draw a Veil over its false Artificial, inticing Beauty.

Put

Put the Creature into the very same *Dress*, into which the Apostacy of the first *Adam* betrayed it : This made it not to be valued; and shall we not stand at a distance from it in its Temptations?

2. Speak *not kindly nor familiarly* to your Lusts, to renew their old Fondness and acquaintance. The *Nurse* keeps a deep silence, when she would wean off a Child from cleaving to her.

Chide away a Temptation when it whispers in your Ear, as Satans Factor to decoy you.

Hanker not after your Lusts, as *David* after *Abfolom*, but hew them in pieces as *Samuel* did *Agag*.

Have you betrayed the *honour* of Christ, and the *integrity* of your Souls, in cleaving to Vanity, and will you yet *countenance, cocker and* plead in defence of your Lusts?

3. *Sing to your hearts*, be quieting them in the Lord's tender Faithfulness, Compassion, and Alfsufficiency; when you are under the severest Method and course of weaning, *Pfal. 101. 1.* *David* resolved that of Mercy and Judgment he would sing. For, all the ways of the Lord are Mercy and Truth, to such who keep his Covenant.

The 32. of *Deuteronomy*, which consists of Mercy and Judgment is called *Moses* weaning Song to reduce *Israel* from a pursuit of their
Ido's

Idols, as lying Vanities, and to reunite and knit them to the Lord.

4. *Keep a Record* of all you experiences, how the Lord *sustained you*, when your Spirits were sinking in your weaning distresses, *Isa. 63. 7, 8, 9, 10, 11, 12.*

5. Let your *weaning* Design be carryed on by *degrees*, not with violence.

Judahs Reformation, was not Lasting, because it was set on foot by the rapid Motion and over-bearing Authority of *Josiah* only, *Jer. 3. 3, 4, 10, 11, 19, 21, 22.*

6. Use *no severity*, which is not of *Divine* prescription.

7. *Withdraw out of sight the Fewel*, Baits, and Provocatives of your Lusts.

19. Again would you be weaned, *then* Covet to be dissolved in Affection from Worldly Vanities, before you be dissolved in Person.

Weaned Saints *covet to dye*, but dissolute E-pictures groan because they *must dye*, as having *not answered the end* of their Being, and placing their *Portion* and Felicity in sublunary Enjoyments.

They *Carouse* so long at the Devils *Wassal-Bowl*, till being intoxicated with a Reprobate mind, they meet their Eternal destruction with laughter in the Face.

Labour to be above the *fond Love* of Natural Life, and the *slavish Fear* of Deaths Artificial Cruelty.

Life

Life were not worth the accepting, it is attended with so many miseries; were it not to make Provision for Eternal Happiness. *Neither* is *Death* to be dreaded by such, who demonstrate the Temper and disposition of a *Pilgrim*.

Charles the fifth forbade *Death* to be named in his Court, under the penalty of *Death*.

But *Moses* dyed at the mouth of *God*, readily at his Command, because he had long before put off his Shoes, the servile fear of *Death*, in casting away all defiling terrene Affections which cling about a Worldling, and make *Death* unwelcome.

Saints may well bow the head in submission, and covet to dye, because then, and not till then, they are perfectly weaned, when the Lord kisses their Souls out of their Bodies, as welcome Guests to Glory.

It was reported of *Ottomans* great Horse, that wheresoever he set his Foot, no Grass could grow in that place.

So soon as a Saint (by *Death*) sets his Foot within the Portal of Celestial Glory, the Weeds of his Lusts dye at the very Roots, the Pride of all Flesh is stain'd and vanishes.

Again, take heed of being hardened in Sin, by Antiquity of Custom, or by the outward successes and prosperity of Sinners, Jer. 44. 15. 16, 17. The Prophet refutes this Plea, at 20, 21, 22. Ps. 73. 1 to 15. Lastly,

Lastly, Wisely and Faithfully *Improve* all the Lords *meaning-strokes* on your selves or others.

Let others who have been *Thunder struck* and *blasted*, even while they have lain soaking at the Breasts of the World, and have dyed *lamenting* their own *Folly*, and the Worlds *Treachery* too late, be your warning-Peals.

But we readily *turn off the prognosticks*, yea, the very *Executive* part of God's Wrath, as if our selves were not concerned in the dreadful-ness of either.

An instance of the former, you have in *Vespasian*, who, when he saw a Blazing Comet and a gaping Sepulchre, thought to wave his *own* destiny, with this prophane Jest, that the former portended only the Death of the King of *Persia*, who at that time wore long Hair; The latter, the death of the old Empress *Julia*, who having one Foot in the Grave, must of necessity suddenly yield to the stroke of Fate.

Wherefore (think you) hath the Lord (of late) made such *changes in overturning, overturning*, by Pestilence, War, and the desolating Conflagration of our City, but only to *awaken* us out of that *pleasing Dream* of sensuality, into which the pleasures and profits of the World had insensibly betrayed us.

And yet how sottishly stupid are Sinners, bewitcht with the Sirene songs of Lusts and the Worlds Flatteries!

Though

Though frequent Earthly disappointments ring out the Passing-Bell of our dying Comforts, and write a *mournful* Epitaph over the withering Glory of Creature-Enjoyments; Yet we mind it not, but cross the Lords wise Holy and Gracious designs, by our security and clinging faster to the Creature.

We *still pursue* the Vanities of the World, little considering that they will prove our vexation, or our Ruine.

Like *dying persons* we grasp the harder, whatsoever *Vanity* takes us by the hand.

Like *drowning Men*, we catch at straws though they float swiftly away upon an ebbing Stream.

Sinners! *will ye still proclaim your folly and Phrensy, in cleaving to an Aguish Breast, which is crackt and chapt with flaws of disappointment? which can yield nothing but corrupt humors, and windy crudities, which will gripe and torment your Consciences, which will inflame your Pride and sensuality to the certain Ruine of your Souls?*

Wherefore hath the Lord stained the Glory of all human Pride, but to bring us low upon our Knees that himself alone may be exalted, in reigning over our hearts and affections, in which he will indure no Corral or Competitor.

Yet still we more eagerly Court lying Vanities by how much the Lord would Rend them from

us, as the *Pillows of our Security*, and the *Purveyors of our Lusts*.

Let me *therefore* in the *fear of God*, and Love of your Souls, *perswade* you to *fit Loose* from the fancied felicity of the World.

It's both our Curse and Folly that we make our Lives uncomfortable, to *gather only Fewel* for our Lusts.

The World will *deal as Treacherously* with us, as *Abfolom's Mule* did by him; when we have most need of relief, it will run from under us, and leave us hanging in despair 'twixt Heaven and Hell.

Labour therefore to be *Divinely born of God*, then you will *trample the World* under your feet, and become *sick of Love to Christ*; so shall you *Act suitably to the Law and Dignity* of your Divine Original.

Then the World will *not cast* you into a deep sleep of Security, that it may take away your *Rib*, the strength of your *Activity and Resolution* to serve the Lord.

Consider, that if you be not *Weanlings* unto Christ, this *impartial Judg* will at the last day *reject you from his Bosome*, because you would *not be estranged from the Breasts* of sensual pleasures.

Not to be weaned, is the ready way at present to be dismounted from the pitch of Worldly Excellency; because we thought we ascended by

our own wit and strength as the Carvers of our own Prosperity.

Now that you may not *desist* from the severities of this weaning Design, but carry it on chearfully; consider the present *Advantages*, and the future Reward of it.

For *present advantages*: This Frame will make *Divine* Commands prove delightful, and not grievous; as *pleasant* Bonds, and Bridal-Ornaments. No Tryal will sink you into a desponding *sullenness*, or ignoble *cowardize*.

You will deport your selves as *Pilgrims* in a Land flowing with Milk and Hony. The World may tempt you, but it shall not *corrupt* the Virgin-purity and integrity of your Souls.

You will *calmly* bear and *wisely* improve reproofs from Men and Afflictions from God, though they lay you prostrate in the dust.

You will not make a timorous retreat, nor shameful Apostacy, from the Truths and ways of Christ.

You will not *wunder* nor *wander* after the Antichristian Whore, to be poysoned by the enchanting Cup of her Abominations. You will be able to tread *Antipodes* to Corrupt Customes and Examples; and not be carried down the stream of Prophaneness with Atheists, Worldlings, and Epicures.

You will trade every Talent faithfully, thrive under Ordinances *fruitfully*, bear Afflictions

ctions *manfully*, and destroy your Lusts in the *minority* of your Christian State.

You will worship the Lord with freedom and Ingenuity of Spirit, not out of a sordid *mercenary* disposition, nor with a slavish distraction.

You will serve your Generation with a *publick* Spirit, not macerate your selves with Envy, at the prosperity of the Wicked, nor run over to them in Antick Fashions, foolish Vanities and sensual Excesses.

You will compose the mutinous, repining thoughts of a discontented Spirit.

By Recumbency on the Lords Almsufficiency in straits, you will fetch *in* Serenity of mind and infinite satisfaction to your wants.

In the want of any thing the Lord will be to you *instead* of all things. And in the Enjoyment of all, himself abstractedly will be *better* than all, because he is *All and in All*, in every Creature-Excellency and Enjoyment.

If the Lord call you to lie prostrate in a Low condition, you will come to his foot with submission and a ready chearfulness.

If you be sent on the forlorn hope, a weaned frame of Self-denial will make you adventure *All* for Christ and his Interest.

You will run out of your Estate, Credit, Safety, and Life it self, to give a proof of your weaned Frame and the vigour of your Love.

You will live on the Light of God's Countenance and not on the Smiles or Applause of Men.

You will loath your own Righteousness as deformity it self, and be content to shine in the Rayes of Christ's Compleatness.

You will be strangers to the Dunghil-profits and sensual-delights of the World; but not to God, nor the Frame of your hearts.

Your eyes will not be dazled with the Honours and Splendor of a Court, your Zeal will not be muzzled by Self-Interest, nor emasculated by the pleasures of this Life.

From the Mount of Communion with the Lord you will look down with contempt on the glory of Kingdoms, and your Head not turn Giddy.

In the float of your Enjoyments you will be content to be empty by an Ebb of Riches.

In the heighth of your indowments you will descend by humility, yea, you will prefer one Crum of the hidden Manna before Crowns and Scepters.

You will ambitiously pursue no other Conquest, than those of your own Lusts; neither will you desire to run out an Eternity in the Enjoyment of sinful sensual pleasures.

You will be as content to bear the Cross of Christ as to wear his Crown.

You

You will enjoy your selves most Comfortably when you most cross your own Wills, to comply with Divine Commands, and compleat your Obedience.

You will deny your Carnal Wisdom, and subje& it to the *supposed* foolishness of the Christian Institution.

You will come off roundly from all prejudices against the terms of closing with Christ that you may enjoy him.

You will be willing to be abased, so the Lord may have Honour by your Reproach; as knowing that *His* Glory like the Sun, is in a Declension, when the Shadow of the Creatures Fame and Pride is longest.

You will Justify God, in Condemning your selves, and keep up honourable thoughts of him though he feed you with Gall and Wormwood.

You will cleave to the Lord, when you cannot *Judg* of his Actings in the World; and will follow him in the Race of *Obedience*, when you cannot trace out the hidden foot-steps of his *Providence*.

You will prefer Subjection to Christ, before Domination in the World, and Poverty of Spirit, before the Lustre of the greatest Natural indowments or acquired Excellencies.

You will mind high-things, aspire to the Knowledg of Heavenly Mysteries, and yet not be high-minded.

You will keep so much Statelineſs, as not to act *below* your Heavenly deſcent; nor will you wilfully deſile your ſelves with the leaſt ſpot of Sin, or Society of ſinners.

You will come up to the pitch of Holineſs, as chuſing it for it *ſelf*, though it come not attended with the outward accommodations and imbelliſhments of the World.

You will be patiently weaned from your own Peace and Comfort, when the Lord hides his Face and favour, for the Tryal of your ſincerity; yet even *then* you will prize Communion with God, in Order to greater Degrees of Divine Conformity.

You will be *Spiritual* in all your Natural and Civil Tranſactions, and when you have acted to the utmoſt in your Duty, you will Judg your ſelves defective and unprofitable.

You will condemn the World, by living much in Heaven: your ſpiritual Life will be acted and carried on, by the *Unction* and *Conduſt* of Chriſts Spirit; So as to delight your ſelves in the Lord for his Infinite Perfections, although you be ſtrip of all Earthly Enjoyments.

But *You will demand of me*: May not a Chriſtian, whoſe Converſation is in Heaven, take delight in his *external* Comforts, and yet not violate the Rule of Sobriety; nor caſt off the ſtrict Diſcipline of Soul-weaning Mortification?

I Answer. He *may*. But with these Cautions and *Limitations*.

1. He must distinguish betwixt the *Use* and the *Abuse* of the Creature. *Then* we pervert the right Use of it, when we install it in the Throne of our Affections, admiring and adoring it as *God himself*. The Lord hath rankt the Creature in a Sphere *subordinate* unto himself; Heaven must not change place with Earth, nor things Temporal juttle out of our hearts the pursuit of our Eternal Interest.

When sublunary Vanities, like *Hagar*, aspire to the preheminance, they must be cast forth with disdain.

2. You must distinguish 'twixt a Transient delight by way of surprisal, and a settled resolved delight by way of *plenary* consent.

The Discipline of Christs Camp will not Indulge so *large* Articles to the World, as to resign up the heart to the inordinate Love of the most excellent Creature. This is spiritual *Adultery* and *Idolatry*. This Treachery is an inconsistent, *Heterodox* practice, to the power and purity of Christianity.

Every glance of admiration cast upon mundane Objects, and which *terminates* therein, is a great disloyalty, and high breach of the Marriage-Covenant 'twixt Christ and the Soul.

As *Solomon* said to *Bathsheba* when she petitioned that *Abishag* the *Shunamite*, might be

given to *Adonijah* to Wife ; Dost thou know what thou hast ask'd ? Thou mightest with as little peril have ask't the *Kingdom* for him, *1 Kings* 2. 22. There is no less than Treason in such a Request. So, when we importunately ask this, and that, and the other *unsuitable* boon at the hand of God ; may he not Reply, Ask the *Kingdom* also ? For thou seekest Covertly to reject thy Allegiance unto Me, to prefer Earthly Vanities for the gratification of thy Lusts.

Many times, we beg the fulness of the Creature to our own destruction, at least, against the *Comfort* of our Life ; when the Lord Curses and Blasts it, or crosses us by it ; though we do not forfeit our Interest in God himself.

3. You must distinguish 'twixt a *Gradual* and a *Superlative* Delight, 'twixt a Subordinate and an *Inverted* Love, so as that the Creature should sway, and over-rule the poise and bent of our Souls.

4. You must distinguish 'twixt Loving and delighting in the Creature abstractedly from God, for it *self*, and a complacency in it, only as it is a *Lower* Pledge of our Heavenly Fathers providential Love and Bounty.

For though the Lord give us all things liberally to enjoy ; yet, it is with this reserved Limitation, that we should enjoy God in the Creature, and the Creature for God.

5. You

5. You must distinguish 'twixt *Tasting of the Creature* by way of *Trial* and experience, (as *Solomons*, who distilled all the *Quint-essentials* of their excellencies, that he might sum up *Vanity* at the Foot of his Survey and Accompt) and betwixt *Resting in*, and *Trusting to the Creature*, as if it had any inherent power to make us happy.

6. You must distinguish 'twixt a moderate limited delight; and a passionate, importunate *Transporting Complacency*, which will not be delayed, much less denied; or confined to any *Competent* allowance of Earthly Comforts. This proves fatal, when the Soul grows Dropfical, and impetuous in its desires; crying out, as *Rachel*, *Give me Children, or I dye*. When as ravenous *Harpies*, we will adventure to snatch any *Worldly* accommodation out of the hand of God *without*, or *against* his Will, and Consent;

Such supplies, are our *Snares*, they are not the gifts of Divine Bounty, but the *Fewel* of our Lusts; and yet we esteem them as an *Adequate* portion to make up true Happiness and Contentment.

7. You must distinguish 'twixt an *indifferent* mutable delight, because the Creature in its own Nature is transient and perishing, and a resolute *fixt* delight, which terminates in it, as the Center of satisfaction.

A Carnal heart which designs to be Rich, will dive and digg as low as *Hell*, to the bottom of the *Stygian* Lake, for the ingrossing of Golden Sands : But a Spiritual heart refers it self to *God's* allowance, in these temporal Mercies. It sets not up its *Rest* in the Creature, as resolving not to seek any Happiness beyond it ; but uses it only as a *Staff* to lean on in its Pilgrimage ; not as a *Bed*, to lie down on for Repose and Tranquillity of mind, or in the midst of distresses.

Indeed, the *Bed* is too short, and the Covering too narrow, to wrap up our Contentment in it.

Earthly things are my Provisions in the way to *Canaan*, but not a sutable, sufficient Portion to make me happy.

A Carnal heart loaths even *Manna* in the Wilderness, and says, 'tis better to sit down by the Fleshpots of *Egypt*.

But a Gracious Soul, will only *Taste* of the Creature, as *Jonathan* did a little Hony, dipping the tip of his Rod in it. He stays not on *this* side *Jordan*, but advances in his March toward *Canaan*. The World is not his *Rest*, he seeks a Heavenly Country, and is not satisfied till he lye in *Abrahams* Bosom. He doth not so stupidly *carefs* his Soul with sensitive Enjoyments, as to make him *Carelefs*, whether he travel Homewards ; rather as the industrious
Bee,

Bee, he lightly touches on Worldly delights, in Order to the stocking the Hive of his Soul with an increase of Grace and Comfort.

8. You must distinguish, 'twixt delight in the Creature, as 'tis a shower of *common* Bounty, and as 'tis a Gift which comes from the Heart and special Love of God.

The former Dispensation, gives only a *Civil* Right unto our Enjoyments, but the latter, Sanctifies and improves the *true* Use of the Creature, for the Lord's honour, and our Spiritual advantage.

Therefore, if we would keep our hearts in a weaned Frame, let us bound and moderate our affections to the *Best* of Creatures; otherwise, we shall discover an *Impotency* in Grace, if not a *Nullity*.

As we must put the *Sacrificing* Knife of mortification to the Throat of every Rampant Lust; So, the moderating Restriction of Sobriety to the least extravagancy of our inordinate desires.

The Jews cryed up those superstitious ordinances, *viz. Touch not, Taste not, Handle not*, to the infringement of their Spiritual Liberty.

But it will be our *Wisdom* and *safety*, to impose necessary Laws on our unruly and unsatiable affections toward Earthly Vanities.

So shall we not mistake wherein our chiefest Happiness consists, neither shall we be *slack*, and
slight

sight in pursuing it, when discovered.

Some *Hounds* while they Course along pleasant Flowery-Fields, are so taken with the fullsome Scent thereof, that they either lose, or forget their Prey.

But weaned Christians, while they pass thorough variety of Creature-Delights are not so prone to be ravilht from the *Contemplation* of the Chiefest Good.

They lose not the exquisiteness of their Spiritual Sagacity, neither do they admiringly dote on sublunary Profits and Pleasures, nor neglect to pour out the strength of their Love and Delight on the Lord of the Creation, as the only *Center* of true felicity and satisfaction.

Every Man hath some delightful Object or other to which he *sacrifices* his time, and the strength of his Affections, as to a Deity.

In this Sence, we should make the *Lord our Delight*, that we may say with *David*, *Psal. 73. 25. Whom have I in Heaven but thee? and there is none on Earth, whom I desire in Comparifon.*

This Spiritual Delight in the Lord contains not only the serious Contemplation of his Divine Excellencies in their *suitableness* to our present, and future State of Happiness; whereby, a restless Desire to enjoy Union and Communion with God, in and thorough Christ, is begotten; but delight is the highest step or Degree of Love, whereby a Soul weaned from Lusts and
the

the World, Rests fully satisfied in the choice of the Lord for its Portion¹ and Pattern.

Thus, *that Witchcraft* which Creature-Vanities fastned on the Affections is taken off; by the more powerful Charm of Divine Love; and Mans besotted desires are reduced in some good Degree to their Original *Liberty, Excellency and Purity*; by fixing them on the Basis of true Felicity.

For, who could desire *more* Happiness, than to have a permission to delight in the Lord, who *of and in* himself is Sole, - and Al-sufficient for his own infinite Contemplation and Enjoyment.

Here weaned Souls may be swallowed up in admiration, by a Constant, bound less transcendent Delight. *Here* alone is perfect satisfaction, so as to look out no *farther* for true felicity.

To make up this Delight, there are all its Ingredients Essentially in the Lord.

1. Reality of Worth. 2. Variety of Excellencies. 3. Suitability to the Soul. 4. Sufficiency to give Satisfaction, and a solid Permanency.

1. Reality of matchless Worth. Therefore, it is folly and madness in sinners, so to observe any lying Vanity, which hath but a shadow of Beauty, as to neglect or condemn the chiefest Good, which is the *Idea and Original* of all Perfection.

2. In

2. In *the Lord* alone, abſtractedly conſidered from all Creatures, are all Excellencies Eminentiaſly and transcendently, without any *Composition*, *Multiplication*, or *Division*. For himſelf is One Single, Intire, Abſolute, and Infinite Perfection; without *Variety* or *Variation*.

Yet *ſhallow* Mortals, nay glorified Saints and Angels, cannot conceive of this Infinite Perfection without forming *diſtinct*, *ſucceſſive* apprehenſions of the Divine Eſſence. For *that* Excellency which is in God, is not preſented *all at once*. The ſublimeſt, and pureſt *Seraphim* cannot mount up to him, to get any *comprehenſive* diſcoveries of that Divine Beauty and Glory which ſo *transformingly* irradiates, and *transcendently* Conſtitutes them in an eſtate of Happineſs.

This is the Reaſon, why glorified Saints and Angels are conſtantly and immutably delighted in God; becauſe, himſelf being the *Eſſential* Object of their ſatiſfaction, is Eternally *One and the Same*. Yet, he transcends all thoſe diſtinct, ſucceſſive apprehenſions which are formed by them in a Glorious *Variety*. *This* is both Beautiful and Satisfying: It *wins* and holds Created Spirits *cloſe* to it, with Admiration, and a boundleſs Complacency. It preſents and unfolds the Divine Eſſence in a freſh degree of *ſweetneſs*, and it ſets an Edg on the Souls delight

delight with an eager kind of *fixedness*.

Consider, that the Lord delights in himself, because he is *Optimus Maximus*, the chiefest Goodness, and his own Ultimate End, into whom, all his Love and Delight express upon the Creature, is *Resolved*. Therefore, his Glory Beaming forth in the Creation, must be reflected upon *himself* who only *sees* himself in his own Light of *Purity*, and enjoys himself in his own unparallel'd *Beauty*.

In a strict sence, the Lord cannot look off from himself, nor rejoyce, nor take complacency in any *Created* Excellency; because himself shed it in *measure* on the highest Order of Angels that he might be more acknowledged and admired.

Now, if there be a *suitable* Alfsufficiency in God to satisfie and delight himself in *himself* to all Eternity, then 'tis but equitable, that Saints should conform to this Duty, *purely* to delight in the Almighty for himself.

It is the Lord's peculiar and sole Prerogative, to *challenge* the delight of Saints and Angels. This is our *safety* rather, than *servitude*, or the *Confinement* of our Affections, to refer all our desires to *his* Wisdom, that he should Judge of them by approbation or dislike: This is to resolve our very *Being* and *Acting* in the World, into the Sovereignty of his *Will*, which is our *Priviledg*, and the *Restoration* of our degenerate

rate Nature to its Divine and Primitive Integrity.

The Soul is in a manner deprived of it *self*, of its true Rest, Contentment, Liberty, and Dominion over all passionate sensitive Desires, while it *Centers not* in the Chiefest Good which is more amiable than the *Soul* it self.

It's thirsty propension will never suffer it self to be *controuled* nor satisfied by any of those sensual Delights, which our *Fancies* offer to it.

Thus the rarest *Musick* will not quiet the hungry Child, without the *Mothers* Breast.

It is only *That* Self-sufficient Goodness and *unstained* Archetype of Beauty and Blessedness, which our delight should be constantly catching *after*, and conversing *with*. This only can beget true *serenity* of mind, because it is *Adequate to*, yea, infinitely excels and exceeds the vast unbounded desires of our Souls.

O the Happiness of *That* Christian, who by Mortification of Self-Love, stretches out the affections of his Soul upon the *Immensity* of perfection with the greatest Freedom and Delight.

Weaned Saints, know how to live *out* of themselves, *in* and *upon* God in Christ. In *Their* Divine imbraces, is only safety and satisfaction to be expected, and not in those *tender* Endearments, and *sensitive* Gratifications, which
we

we contrive or compass for our selves.

Indeed, the Soul is *too bigg* for Earthly Designs and Interests. *This* is the most Divine Life, when a Man Acts in the World upon *Eternal* Designs; and is so wholly devoted to the Lord, *as not* to cast the least glance of Idolatrous Admiration toward any sordid secular advantage, whereby the Heaven-born Soul is intrall'd, even while sensual Lusts are gratified.

These cause Man to degenerate from himself, to Pinion and Debase himself, in extending his Affections upon Earthly Vanities.

Would Christians be more weaned from the pursuit of Lusts, and Worldly projects? Let them aspire to be more suitable in their Disposition and Conversation to the Father of their Spirits.

It is only the *Restoration* of the Divine Image (which produces an *Harmony* betwixt the Lords Will and ours) which can elevate our hearts, and refine or spiritualize our Affections to delight in God abstractedly for himself, though he *allure* us not thereunto, by pouring in upon us the Confluence of Creature-Comforts.

It is *no less* than an Almighty Power, which can *thus* oversway the Natural inclination of the Soul, that it shall desist from living on the Creature *without God*, (which is Rapine and Sa-

criledg) and shall settle its Choice on the most Absolute, Intire, Universal Archetype of *Beauty* and *Goodness*.

Let this therefore, be a Demonstration of our Holiness, and the *strength* of Renewing Grace, that we can cheerfully *sink* and reject our own Interest, that the Lord may not be disappointed of the *End* of our Being and Acting in the World.

Do not adopt his Interest unto *yours* only to *serve* your selves upon *Him*, and I dare say, the whole Creation shall serve you, to Facilitate your Obedience:

This shall be the Happiness of every weaned Self-denying Saint, whom the Lord delights to honour.

If we prefer him to our Delight, before all the compounded, shallow, fading Excellencies of the Creature, He can give us our hearts desires to the full, and will add no *Sorrow* with it.

Together with the Confluence of Creature-Comforts, grow up greater *Carts*; our Table many times proves a *Snare*, and our Supplies our *Surfeits*.

But in the Complacential Love of God, is no danger, no fear of *Excess*, or of making any forfeiture. Here is no occasion of Repen-ance, for *misplacing* of our hearts.

Other Delights cloy and satiate, but do not satisfy. But *Spiritual* Joys yield fresh sweetness without Satiety.

When we *settle* our Affections upon the Lord and his Excellencies, we transplant them from Earth to Heaven, to ripen in a *better* Climate.

We *lose* not, but only *exchange* our Joys for more solid durable refined Comforts.

Regeneration, Adoption to an Heavenly Inheritance, and the *Kisses* of Christ's Spirit, Sealing Communion with God through Christ, is a greater Cause of Glorifying, than the highest Preferments in the World. Therefore let *poor* Saints rejoyce, that they are exalted in being weaned even to a *Contempt* of gilded Vanities; and let *Rich* Saints Glory in *this*, that they are *Spiritually* abased, and made vile in their own Eyes, as considering that Man is altogether Vanity in his *best* Estate: For when his Gracious endowments are improved to the highest pitch of excellency, they would yet fade away as the Beauty of a Flower, were they not rooted and preserved in Christ Jesus.

What Hypocrites become by the Art of dissimulation, appearing to *Be* that, and *Do* that; which they neither *Are*, nor *Act* in Truth.

Such should Saints become, by the *right* Art of Spiritual weaning;

In the prudent regulation and composure of their Natural passions, they should carry it so

as if they were not *Men*, but Acted like Angels while they walk in the pathetick strains of Nature.

They must *so* contrive to bound and conceal their Passions for the *want* or *loss* of the Creature, as if there were no *reality* in their weeping: Yea, in the highest Spring-Tide of prosperity, they must rejoyce as if they rejoyced *not*.

Yet in the Exercise of *Holy Duties*, they must *so* expresse reality, as if they were *All Affection*, made up with nothing else.

They must *so* weep for Sin, as if their Head were a *Fountain* of Tears; and *so* rejoyce in the Lord, and his Image drawn out upon their Hearts, as if they were *Joy it self*. They must *so* Commerce and Trade with Heaven, as if they were a *Flame* of Zeal, an Holy-Covetousness, and Emulation it self.

Yet, Saints are *so* weaned from Ostentation by humility, that though they be *full* of Holiness they pursue after more eminent Degrees as if they had none at all.

In point of Self-denyal, he mourns for Sin, as if he mourned *not*, because he counts it no Compensation to Divine Justice. He rejoyces in the Acting of his Graces, as if he rejoyced not, because, though they be admirable endowments of the New-Creature, yet they Eannot Create a Title unto Heavenly Glory as the Meritorious

ritorious Cause thereof. He trades with Christ in Holy Duties, as if he traded not, because he attributes no success to his own skill and industry, yea, his Spiritual gains or advantages are reaped and possess without observation by Carnal Persons; towards whom his Conversation in Heaven, (while himself remains a Pilgrim on Earth) is altogether a Mystery and a Riddle.

A weaned Self-denying Saint is silent and reserved in driving on secret Communion with the Lord, yet is he not slight and remiss, but sincerely fervent and fruitful in all the ways of Righteousness.

Thus Saints being weaned from their own Credit and Applause, make the fittest and most active Projectors for Christ's Honour and the Propagation of his Kingdom.

But here it may be Objected by Christ's weak Babes, I fear I am not Spiritually weaned, because I cannot affirm that my Delight is fixed in the Lord.

How little is my Mind Abstracted from Con- versing with empty shadows, and how deeply Immersed in sensitive feculent Delights! How seldom do the discoveries of the Lords infinite Excellencies transform me into a God-like Life.

To this I Answer, thus in the General.

I intended *That* foregoing Character of weaned Saints, rather for the Imitation of Babes in Christ, than to assert it to be the *minimum quod sic*, the *least Essential* qualifications, or Constitutive Properties of sincerity in Evangelical Weanlings.

Christians who falsely argue for a Nullity of Grace in themselves from its Impotency, must consider, that the right Art of Spiritual weaning is not easily learnt and practis'd, because it is a Sacred Mystery.

Yet, New-born Saints are under the Conduct of Christ's Spirit, who safely and tenderly leads them through the Labyrinth of the Worlds Perplexing Cares and Temptations, that they may not be devoured by the *Minotaur* of a Flesh-pleasing Sensuality. Christ's very Babes have a supernatural Sagacity and Instinct to foresee their Dangers; and being conscious of their own Infirmary*to resist Temptations, they have so much strength as to cry out incessantly, *Abba, Father*, succour me with thy preventing assisting Grace, that I may carry on that Weaning-Design, to which by Baptism I stand obliged.

They *can* and *do* claim spiritual Kindred with God himself, nor will they desist from pleading their spiritual Interest in his Wisdom, Power, Love, Goodness and Faithfulness, to shield them from Temptations, and to promote their Self-

Self-denial to the Pitch of Heavenly-mindedness.

They will creep as well as they can, into the Presence of their Father; when they cannot run the way of his Commandments with enlargement of Affection answerable to their desire.

They testify their Love and Gratitude, their Prowess and Resolution against sin, Satan and the World, as they are Able; therefore, they shall (though *weakly* weaned) divide the Celestial Inheritance *equally* with the Angels who Excel in strength.

Take a really weaned Saint at the *lowest* Ebb of his Affections Godward, yet, he is to be preferred before the most Zealous Hypocrite; because as the World and his Lusts are the *Joy* of his Soul; so the Creature is the *Soul* of his Joy, and his Joy only the *Blaze* of the Creature.

But the Newly weaned Christian doth not *so* eagerly intermeddle with worldly concerns, as quite to Degenerate and Degrade himself from his Spiritual Constitution, by becoming *One Spirit* with Sensitive Objects of a Base alloy.

He never *so* mixes his Heart with, nor lifts it up to Creature-Vanities as quite to lose the Sagacity of his Soul, in not apprehending any quick touch of the Divine Greatness, or not

relishing the sweetness of the Infinite Goodness of the Lord.

Still there is a more potent supernatural Principle within him drawing off his heart from a Pursuit of the *Dunghil*-Profits and *besotting*-Pleasures of the World. So that, as the Needle in the Mariners Compass, he is still restless till he Center in the Incrated Perfections of the Supream Being, and Original Source of All things.

Still he prays wean me and I shall be weaned, for thou art my *Praise*, that is, the superexcellent Object of my Love and Delight. If at any time Christ's weaned Babes *wonder* at the Grandure, and *wander* after the Allurements of the World, by a short Gratification of their Senses; yet they soon check their folly, repent of it, lay a solemn Charge on their deluded Souls that they should return to the Lord, as their Genuine Rest, by compleat Satisfaction in Him alone. They beg to be establisht by the Magnetick Power and the most endearing Obligations of Divine Love.

They exercise on themselves all the Rules of Spiritual weaning, with the greatest strictness and severity.

Their Self-denial holds *Pace* with their gradual discoveries of the Lord's Excellencies. The motion of their Souls Heavenward, mounts up sutably to their *Acquaintance* with their Heaven
 vcnly

venly Father. Their Spiritual *Light* and *Life*, are commensurate.

The weakest Babe in Christ *digests* his Knowledge into studious & sincere Obedience, although *he* be not *swift* upon the Wing, because a dull Earthly Body clogs his Generous Soul. Yet, *That* Divine Nature, which he hath received, will grow up to a stronger Constitution, till it *cast* and *work* out all those Obstructions of sensual Passions, which at present damp his Spiritual Zeal and Comfort.

There is such an implanted principle of a Divine Life, *displaying* it self in every New-born Christian; that the estimation of the Lord's lovely Beauty and infinite Worth *Preponderates* the excellencies of the whole Creation.

If the Weakest of Christ's Weanlings were put to his Chocie, whether he would lose an Interest in God or the Creature; he would rather reject with the greatest abhorrency the the Worlds softest and tenderest Imbraces, than those purest Delights, which endear his heart to the Lord, in the midst of all Temporal wants and losses.

If the Lord should say to a truly weaned Saint thou shalt be freed from Hell, twelve Princes shall proceed from thee, but I will not by Covenant bestow my self upon thee, this very Restriction would be an Hell. For it is only Propriety in God himself, which can satisfy a Gracious

cious heart. It will deny it self to enjoy an Interest in God, but if the Lord deny his Loving-kindness which is better than Life; all other Enjoyments will be Joyless; a weaned Saint will write upon them all, *The Glory is departed.*

Then will Worldly Men believe, that you are in good earnest in Professing your selves to be Pilgrims on Earth; that there is a Kingdom which cannot be shaken, which you are Expectants of, and Candidates for, when you most deny and debase your selves, that God may be *All in All.*

Weaned Saints will descend by Humility, when they are advanced to the pitch of Heavenly-mindedness, or the greatest Communications of the Lords Grace and Favour.

Then they see most cause of abasing themselves by constant Dependency on the Lord.

Creatures the more excellent they are in their Being and Operation, the more frail and brittle they would become, if left to a Self-subsistency.

Even the Spirits of Just Men made perfect modestly, and chearfully acknowledge that they shine with a *Precarious* Excellency borrowed from that *Fountain of Light*, who Enamels their Crowns with Stars of Glory; therefore they cast them down at the Foot of the Lamb. These Celestial Favourites applaud not their
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own perfections; but while they sun themselves in the Rays of Christ's Divinity, they pay a grateful Homage of Adoration to the Archetype of their Blessedness.

The perfect *Vision* of the God of Glory begets perfect Transformation in a Glorious State. Yet, the Saints Satisfaction is only in his Union with, and Enjoyment of the Lord *Himself*, as the Essential and Infinite Object of Happiness.

In the mean time, as Sojourners upon Earth, they tread all sublunary Vanities under their Feet.

Weaned Christians who wait upon the Lord, are compared to Eagles, *Isa.* 40. 31.

This King of Birds hath a strong Wing, a swift Flight, a quick piercing Eye, and is usually secure from the stroke of Thunder. Heavenly contemplative Souls (while such) are above the reach of Satan's Temptations. It is for Batts and Owls to flie near the foggy dull Earth. But the Soul of a weaned Christian is of too Noble an Original to stoop so low, as to think it can be beautified by the accession of any worldly accommodation.

They affect Earthly Conveniencies no further than they may be Advantages in seeking Heavenly Graces. By an Art of Spiritual Chymistry they can sublimate the unrighteous Mammon into true Charity, Honour into Humility

mility', and Worldly Pleasure into a Recreation of Divine Joy, becoming the New-Man.

They Spiritualize all the dross of the Creature, they make a Divine improvement on that very indifferent Comfort, which Satan would Convert into a Snare.

They account a weaned State to be the Life of Heaven upon Earth. Thus they take a Survey of the Holy-Land, and enter Paradise in their thoughts before they take possession in their Persons. Little do Worldlings know what transporting Delights weaned Saints enjoy in their secret Retirements from the World.

These Doves which seek Solitude for Holy Meditation, have the fullest discoveries of Heavenly Glory. How are their Wings covered over with Golden Apparitions, in clear Revelations from the Spirit of Truth, when their Judgments are not clouded with the gross Fumes and Vapors of Terrestrial Delights; nor their Affections clog'd by sinking in the Bogs of Sensuality!

The very *Vices* of Worldlings are improved by Christ's Weanlings, unto a Religious Imitation. Covetous Men (like *Nero*) cruelly dig into the Bowels of their *Mother-Earth*, to search for Veins of Gold and Silver, which the God of Nature hath on purpose hid, lest they should prove Traitors to his Majesty, by winning o-
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ver our Affections unto Vanity. Yet, such is their folly, that like *Anteus* or Consumptive Persons, they think to recover the strength of Contentment by smelling to, and embracing of the Earth.

But weaned Saints dig into the Rich Mines of the *Scriptures*, thereby to discover and possess themselves of Christ, in whom are hid all the Treasures of Divine Wisdom, and the unseen Joys of Celestial Contemplation. Yet, are they not inquisitive by a bold Curiosity, where God would have them Ignorant.

Weaned Saints being mindful of their Divine Original, make every Creature-Comfort a distinct round in *Jacob's* Ladder, whereon they climb to Heaven; that they may obtain fuller Communion with the Father of their Spirits, to beget sweeter and more satisfying Tastes of Divine Love and Bounty.

They count it Honor enough to be New-born from Above; and esteem it a Chiefest part of their Felicity, that they are made *meet and fit* for Heaven, than that their Names are engraven on their Celestial Mansions, before they take the Triumphant Possession of them.

They are highly Ambitious even in their Pilgrimage; yet 'tis only to please the Lord in their Conversation, which is carried on in a Mystery toward the World.

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They constantly Lye sucking *In* pure Delights from the Ocean of Immense Felicity, with more than *Epicurean* grediness. When they obtain the Choicest and Richest Effusions of Divine Love, they are *Covetously* restless; and *Impatiently* thirst after more of the Invigorating Influences of the Holy Spirit.

They Bathe their *Dove-like* Minds not in the *Lethean* Lake of Sensual Pleasures, but in the Chrystal Streams of Truth and Righteousness. They Prune their Wings (*viz.*) the discomposed Affections of their Souls by Heavenly Circumspection and Curiosity. Their hearts are *impregnated* with Zeal by the Spirit of Life and Righteousness, yet are they not *puff up* with Pride, nor a conceited Self-Sufficiency, under their highest attainments in Holiness, or in Comfort.

Other Creatures may forget and forsake the Damme when weaned; but every Self-denying Christian, more cleaves to, and waits upon the Lord, as not able to subsist *Alone*, nor lead a Separate Life from the Fountain of pure Joy, when most incompass with the Enjoyments of the World, or the Comfortable quickning influences of the Holy Spirit.

Even in *Heaven* they shall *Most* and *Best* admire, yea Adore the Infinite Perfections of God in Christ. They shall Eternally Acknowledg and Complacentially Descant on *that Divine Power*

Power which subjected them to a weaned Estrangement from the World, or any Confidence in a Self-Righteousness, according to that Assertion of the Prophet *Isa. ch. 45, v. 25. In the Lord shall all the Spiritual Seed of Israel be Justified, and shall Glory.*

Thus they shall rejoicingly Acquiesce, not so in the State of their Personal Salvation, as Triumph in the Lamb of God, who Redeemed them by his Blood, from Worldly Allurements, and all pollutions of Flesh and Spirit.

To this Author and Finisher of our Faith, to this *Pattern* of Self-Abasement, who humbled Himself to the Death of the Cross, that he might wean us from doting on Earthly Vanities, and raise our hearts to admire and chuse the *ever-Blessed Deity*, for our Al-satisfying *Portion*; be ascribed, as is most due, All Honour, Adoration, and Glory, both Now, and to all Eternity, *Amen, Amen.*

F I N I S.